The Nation.

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The Week.

Webster began his reply to Hayne with a demand that the real question before the Senate be read. Similarly, it is high time that the attention of the American people were recalled to the true issues before them. For the past two weeks the air has been shaken with explosions and outcries, but their relevance would be hard to make out. Whether Roosevelt or Bryan be the greater master of abuse and insinuation, may be a very important matter, as between them, but the voters are not to pass upon that question. They are not even going into the booths to declare that they think Haskell a villain, and Du Pont a man tainted with wealth. If this Presidential election is to be a thing for grown men and not children, better arguments than sound and fury must be used. Gov. Hughes, in his Youngstown speech, and again Monday at Indianapolis, went to the heart of the business in his keen analysis of Mr. Bryan's character and political record. Mr. Taft, too, has of late been devoting more energy to this topic. It is the vital one. The question is if we have any way of judging a man's future, except by his past, and whether flightiness and demagoguery can develop overnight into steadiness and sagacious statesmanship.

Gov. Haskell, bowing perforce to the present demand for immaculate virtue in everybody who has to do with politics, has resigned as treasurer of the Democratic Committee. It is not for such a man to handle campaign subscriptions from the pure in heart. To match this act of compelled abnegation, the Republican Committee sacrifices the chairman of its speakers' bureau. Gen. Du Pont has discovered, with the aid of broad hints from Washington, that one connected with a Trust which the government is at the moment suing, is not fit to supply the demand for orators in the rural districts. In the midst of such an explosion of morality in politics it is grand to live, but where is this process of purification to stop? Already it is intimated that Mr. Bryan will call for the resignation of the Republican treasurer also, since Mr. Sheldon is supposed to have looked upon more than one Trust when it was red. President Roosevelt would doubtless sacrifice him without the flicker of an eye-lid. But if this thing goes on, who will be left to manage the campaign? Certainly not Mr. Roosevelt, for a man shown to have been in secret cahoots with Harriman four years ago should have nothing to do with a political canvass in which only saints are to be allowed to engage. For our part, we know of nobody really good enough to conduct this campaign, since we do not live in the days of St. Francis or St. Elizabeth.

The last batch of Archbold letters which Mr. Hearst has produced is somewhat less sensational than those involving Senator Foraker, but only because Senator John L. McLaurin of South Carolina has been somewhat less prominent than Foraker. It is plain enough that he, too, was seeking the favor of the wicked corporation; he could "beat Tillman if properly and generously supported." But the hero of this whole correspondence thus far has been Representative Joseph C. Sibley of Pennsylvania. He appeared in the letters first published, and he now comes up again—always the assiduous tout of the Standard Oil. He boasted to Mr. Archbold that he had told the President "some plain, if unpalatable, truths" about the political effects of an appeal to the "rabble." He wrote to Mr. Archbold that Senator B[ailey] of Texas was "wholly and unalterably opposed to the President's and Garfield's policy vs. corporations," and was "prepared to make a great fight" against these "vicious principles." Sibley therefore tried to arrange a meeting between Mr. Archbold and Senator Bailey—a "great man," who "at the proper time" would be a "tower of strength." And, finally, Sibley wished to borrow $1,000 of the accommodating Mr. Archbold for a Republican Senator who "would do anything in the world that is right for his friends if ever needed." "Do you want to make the investment?" said Mr. Sibley. We do not know whether Mr. Archbold wanted to do so or not; but it is evident, as Mr. Rockefeller says in the *World's Work* for October, that the Standard Oil finds it "well-nigh impossible to restrain this occasional man who is over-zealous for his own or his company's advancement." Both Mr. Archbold and Representative Sibley seem to have been quite unrestrained. It is pleasant, too, to note that the Standard Oil is strictly non-partisan. As the late Jay Gould once said of the Erie, it is Democratic in Democratic districts and Republican in Republican.

Senator Foraker's long statement helps him but little. No one has supposed that he vulgarly took bribes—$14,500 for this vote and $15,000 for that. But he is an old enough hand in politics, State and national, to know exactly what the Standard Oil Company is and what he has been doing in the galley with it. He cannot plead ignorance as to the kind of favors which the Standard Oil has been asking of politicians of both parties, in Legislature and Congress. He must have understood its desire to enlist the interest of influential men like himself. He cannot pretend to any superhuman virtue that would enable him to separate Foraker the Senator from Foraker the attorney. His mind is not provided with watertight compartments. Moreover, the letters of Mr. Archbold show that the Standard Oil was desirous of securing Mr. Foraker's backing or opposition, as the case might be, for certain measures and policies. It was therefore grossly improper for him to accept retainers from the Standard Oil and to borrow $50,000 from it. The newspaper for which that money was to be paid was bound to be an organ of both Foraker and the Standard Oil. The long and short of the matter is that Mr. Foraker made himself a political agent of the Standard Oil.

What did the President mean in his denunciation of Foraker, by speaking of the "great and sinister moneyed interests, which have shown such hostility to the Administration," as being now opposed to Taft? We have not heard that any of the Trusts or large corporations have come out for Bryan. If the President has information that they are se-

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cretly striving to defeat Taft, let us have it by all means; the fact would be of incalculable benefit to Mr. Taft. Or is the President's only proof of this opposition of the Trusts the extraordinary leanness of the Republican treasury? It has been printed and not denied that the fund is now only $300,000; in striking contrast to the $3,000,000 in hand at this period in 1904. If the President is worried by this ingratitude, and by the refusal of the corporation officers he has attacked to bombard Mr. Sheldon with checks, the country may well rejoice that this poverty gives the best prospect of an honest election that we have had in a life-time. There will be no buying of voters in blocks of five in Indiana, no purchase of lukewarm Republican voters in this State. The result should throw an interesting light on past history and afford some better data than are now available for estimating the extent to which Republican corruption funds have helped to buy recent elections.

Both the great parties are in flux; they are visibly breaking up. In 1884, with the first great bolt from the Republican ranks, independent voting was denounced as little short of treason to the flag. Even those who conceded the unfitness of Blaine for the Presidency felt that only a national emergency should excuse the repudiation of partisan ties. But the change in twenty-four years has been very great. Among intelligent men it is now hard to find one who will vote for a party merely because he or his father has always voted for it. And whereas in 1884 and 1888 and 1892 it was a single issue which led men to change their politics, there is to-day a complexity of motives. No better proof of this truth could be obtained than the explanations commonly given for the preference for this candidate or the other. One man approves Mr. Taft's stand toward labor. That is the paramount issue; and Mr. Taft's frank opposition to class legislation for workingmen must be supported. The next man has chosen Taft because of fear lest there may be a business cataclysm if Mr. Bryan is elected. A third voter will plump for Taft because of the vacancies on the Supreme Bench to be filled by the next President. The dyed-in-the-wool protectionists care for nothing but their own hobby, and are for Taft and tariff revision by its friends. Others have decided to work for Taft because he is such a refreshing contrast to Roosevelt; and, on the contrary, hundreds of thousands are cheering for Taft because he is so like Roosevelt in his beliefs and his opposition to the "predatory rich." Some men have gone over to Taft merely because of his experience as an administrator. Part of Wall Street will vote for Taft because it believes him at heart a "reactionary," or, at least, the less of two evils.

On the other hand, an astonishing number of intelligent citizens are backing Bryan "because he ought to have a chance after trying three times," or because they think he is a good fellow who has been kept down long enough. Violent radicals and some free traders are, of course, on his side. Extreme anti-imperialists are attracted by Bryan's professions of anti-imperialism. Many farmers actually believe that Bryan is Roosevelt's heir; while the thousands who think that the Pope at Rome is aiming to control the Presidency and subvert our liberties are, if we may believe the *Appeal to Reason* (of Girard, Kansas), working for Bryan. The men who regard safeguarding of bank deposits as the chief reform to be accomplished are enthusiastic for the Democracy, as are those benighted beings who always vote against the party in whose administration hard times have occurred. In short, there is no overshadowing issue to compel any one to lay aside his pet "greatest-evil-before-the-country."

Gov. Hughes's speech of acceptance is a clear and impressive summary of the policies and achievements of his Administration. He riddles the silly Democratic complaint of "governing the State by commission," and shows that some of the most important commissions were recommended by Democratic Governors and created by Democratic Administrations. Most of what he says covers ground that is familiar to all who have watched the course of recent legislation at Albany. His most significant remarks come at the end of his speech, where he goes distinctly beyond his party platform in advocating reform of the primaries and an improved ballot. The convention at Saratoga intended a slap at the Governor in declaring against any change which should make it more difficult for the voter to exercise his right on election day—that is, more difficult to vote, at the boss's wish, the straight ticket. But Gov. Hughes replies that the Massachusetts ballot, as it is sometimes called, will not make it more difficult for the voter to designate "the candidate whom he wishes to support," which is, after all, the essential thing. The passage is worth quoting in full:

> I have recommended the adoption of a simplified form of ballot, without the party column, in which the names of candidates for the respective offices shall appear but once grouped under the names of the offices. I do not regard such a form of ballot as rendering it more difficult for the voter to exercise his constitutional privilege of designating upon the ballot the candidate whom he wishes to support. On the contrary, such a ballot would have the advantage, not only of giving him this opportunity, but of encouraging the nomination of candidates who would not suffer by reason of separate consideration.

Still more notable is Mr. Hughes's argument for a direct mandatory primary. This reform promises to do more than any other one thing to curb the power of the bosses—especially when popular feeling is roused. It is for this very reason, that the New York bosses oppose the direct primary and its leading champion.

The Savings Bank Section of the American Bankers' Convention at Denver has adopted a resolution strongly condemning the plan of guaranteeing bank deposits as "economically unsound in principle, confiscatory in form, and inimical to the best interests of depositors, stockholders, and borrowers," and "a specious form of paternalism and Socialism" which "would discourage individual initiative" and "tend to encourage speculation and undue expansion of credit." Every one of these allegations we believe to be strictly true. They do not dispose at once of the popular favor in which the expedient is held in certain parts of the country, only because it presents a plausible and insidiously contrived form of Socialism. No one can blame the ignorant depositor, who has lost money by a bank failure or who feared the loss of it last November, for looking with favor on a scheme to tax all banking institutions, sound and unsound, in order to insure him against future loss. Yet this guarantee plan involves insurance pure and simple; undertaken without the slightest

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reference to the well-known and fundamental principle of insurance, that the premium should be fixed and allotted according to the risk. In operation a year ago, the compulsory guarantee would have insured depositors in Charles W. Morse's chain of banks equally with depositors in the Chemical National, and at exactly the same ratio of assessment on the banks concerned. It would thus, necessarily, remove one of the chief grounds of doubt and suspicion which prevent the depositor from yielding to the seductive offers of an unsound and mismanaged institution.

The Liberal defeat at Newcastle may or may not have been the outcome of Catholic resentment at Mr. Asquith's action with regard to the recent Eucharistic Congress. But if the Newcastle seat had to be lost, the Ministry may not be averse to having people find the reason in Catholic animosity. Such a belief would be sure to rally militant Protestant opinion to the government, and more than make up the possible damage from Irish defection in doubtful English constituencies. Regrettable though the fact may be, the storm aroused by the proposed procession of the Sacrament has shown that the sectarian spirit must still be reckoned with in England. Even before the Newcastle election, Mr. Asquith was accused of having made a bid for heartier Nonconformist support. This entire stirring up of religious passions is particularly unfortunate, because it comes at an era of denominational good feeling. The Catholics in Ireland have just received the university they have so long been demanding, and the different churches have been coming into agreement on the education question in England. But the old evil notoriously dies hard.

In its latest pronouncement on Morocco, German diplomacy has lived up to its reputation for spasmodic action. Having startled France with what seemed a direct challenge to a dispute, Germany has now startled her again with the effusive tone of its reply to the joint Franco-Spanish note concerning Mulai-Hafid. Of course, there is no reason why Germany should not be effusively amicable, since that would be no bar to an imperial declaration to-morrow that "Germany's rights must not be infringed upon"—with a rattle of the sabre and a dark look across the Rhine. But since acts count for more than words, after all, we must take it that Germany will not bite and will content itself with a warning growl now and then. Against a special position for France in Morocco, the Emperor still protests. But such ambitions France has, officially, disavowed. So the case stands where it stood in Morocco before the tribesmen raided Casablanca a year ago; only the Sultan is changed. The international police are to be organized, the international bank will lend the Sultan money; and France, because of her claims for reimbursement in connection with Casablanca and the fighting that followed, has, if anything, a stronger grip than ever on the Sultan's affairs.

Cable companies have forwarded a summary of Count Okuma's recent newspaper article. This Japanese Hobson's high-flown talk about his country's urgent need of a larger and better navy does not represent the aspirations of either the government or any considerable fraction of the people; and, coming at the very moment when Japan is being driven to economize in deadly earnest, even to the point of deferring an international exposition, this demand for the mastery of the Pacific sounds worse than farcical. We should not, however, criticise Okuma too harshly; for he has been stirred by President Roosevelt's prophecy that the United States will be the future owner of the Pacific. The mote in the Asiatic imperialist's eye is but a splinter of the Big Stick in our own.

The International Moral Education Congress met in London last week, to discuss not merely the whole problem of moral education, but to bring about, if possible, the establishment of an international moral education journal and an international bureau or clearing-house for the arousing of interest in the ethical aspect of education. The movement is wholly free from sectarian bias and influence, but its promoters, have not, of course, excluded the religious or philosophical points of view. Its organizers are simply grappling with the problem of supplementing the teachings of home and church in such a way as to make the ordinary school course produce greater moral results. We Americans, at least, cannot neglect the efforts of those who are trying to graduate girls and boys not only as masters of the three Rs, but of themselves. We have not only to train our native stock, but to make the children of aliens into useful citizens. The common theory as to this moral instruction is summed up by Rabbi Hirschberg of Milwaukee:

> There is a large fund of ethical judgments which we all hold in common, a whole host of things upon which we have all come to agree, as the right, the true, the good, the benevolent things for us to do in certain circumstances and relationships, as moral beings. And these things, I hold, teachers in our public schools can teach, wholly apart from any belief and any theory they may have as to whence mankind has come into the knowledge of them, and whence it has derived the authority for doing them.

It is plain that personal morality is the first requisite for imparting moral instruction, and that in matters of this kind the effect of example is a thousand times more potent than the reiteration of precepts. Indeed, it is probable that the most useful instruction in morals—the real basis of all true education—may be given indirectly in the way of casual comment and explanation rather than by formal lesson. *Abeunt studia in mores.*

Mr. Carnegie's latest benefaction, the pension fund for Scotch heroes, widens somewhat the circle of life-savers privileged to receive a reward. But, if the ironmaster aspires to touch with his bounty every brave soul who delivers others from peril at great personal risk, we fear that he will have to part with all his worldly goods and live in a tub. There are the physicians, for instance; we believe the trustees of the fund have not attempted to honor every man who, for the sake of his fellows, has invited death in bacteriological laboratory and lazar-house. And yet the medical profession harbors the majority of our habitual heroes. Russia's cholera epidemic ought not to be needed to keep this fact alive in our thoughts. Fully conscious of the risks he is incurring, and yet accepting them day in, day out, the physician exhibits courage of a finer type than that of the boy who plunges, without a moment's thought, into the surf to rescue a drowning man. We may admire the boy's act, praise it, and even reward it. But we ought to call it instinct rather than heroism.

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MR. TAFT ON THE ISSUES.

Mr. Taft has at length taken the stump in person, and his two extended speeches at Chicago and Cincinnati, last week, with his briefer speeches on the way, mark the real beginning of his campaign. These utterances will be received with mingled feelings. What Mr. Taft said at Chicago on the boycott, the injunction, and government ownership of railways is worthy of his record and his high repute as a judge, and is a fit reply to the demagogism of Mr. Bryan and his platform. The note of sincerity and courage is what the voters want, and it sounds clearly in the language with which Mr. Taft confronts the demands of the labor agitators and of Mr. Bryan for immunity from the responsibilities of the ordinary citizen:

> The owner of a business, whether railroad business or any other, is entitled to be protected in his pursuit of it and to immunity from unlawful injury to it. To take away from him the remedy by injunction which has always been his, merely because it sometimes leads to the punishment without a trial by jury of those who violate the injunction, is to introduce into the law class legislation in favor of employees and laboring men, and it is to take them out of the ordinary operation of civil remedies because they are laborers. I say that that kind of class legislation is pernicious.

These are statesmanlike words; not less so, because Mr. Taft was well aware that members of labor unions were in his audience. Of the boycotting of all firms which should do business with a concern involved in a labor dispute, Mr. Taft spoke at Chicago, in no uncertain language: "No more cruel instrument of tyranny was ever adopted than this 'secondary boycott.'" He reiterated his own previous opinion from the bench: "A secondary boycott is an unlawful injury, whether it is perpetrated by laboring men or otherwise; . . . that is the law to-day, and it ought to be the law." As to government ownership, Mr. Taft is equally explicit:

> I am unalterably opposed to it. It would place too vast a power in the control of the President. It would lead to a management of railroads not nearly so effective as that which we have under private ownership, and it would involve the government in an enormous debt. It would make railroad employees government servants, and would subject them to the dangers of political supervision in a way that certainly would be most inimical to their interests.

Endorsing as we do these courageous declarations on two important issues of the campaign, we have the deeper regret at the tactless and foolish manner in which Mr. Taft, in his principal Indiana speech on the way to Chicago, dealt with the tariff. Time was when intelligent men of a strong protectionist bias found it possible to contend that the Wilson tariff caused the panic of 1893, and to threaten the people with "another panic" in the event of another bill for reducing the tariff. That time is now long past, not only because the foolish assertion has been met and exploded scores of times since it was first developed by the sophistry of John Sherman, but because, within twelve months, reasoning men of all classes have had the opportunity of discovering what causes financial panics and what does not. Mr. Taft asserted in his Indiana speech:

> The certainty that the bill was going to pass, after Democratic success in November, precipitated a panic out of a clear sky, and the subsequent passage of the bill prostrated all industries and brought about four years memorable in the history of this country as the worst financial disaster it has ever seen.

Now, Mr. Taft must know, or if he does not, he ought to know, that the panic of 1893 was not "out of the clear sky," but was so distinctly foreshadowed, by causes having not the remotest relation to the tariff, that no financial disaster in our history was so little a matter of surprise. Mr. Taft should be aware that the collapse of the government gold reserve and of the public revenue—two main causes of the subsequent apprehension—had begun, in formidable shape, before Mr. Cleveland's election in 1892. Mr. Taft ought to remember, if he read the newspapers of that period, that nobody, even among the Republicans, assigned the tariff controversy as a cause for the wreck of public credit which began in the last months of the Harrison administration. The overwhelming issue was the maintenance of the standard of value. If Mr. Taft is so forgetful as to imagine that the "subsequent passage of the bill prostrated all industries," some better-informed man ought to explain to him that the depth of industrial depression, after the credit panic of 1893, was reached in the first six months of 1894, and that the Wilson tariff did not even pass the Senate until July. Mr. Taft goes so far, in fact, as to quote with seeming approval Mr. Cleveland's denunciation of the Wilson bill amendments as a "perfidy and a dishonor." Does he by any chance recall that the celebrated letter of July 19, 1894, to which he is referring, was written specifically to denounce the failure of the amended bill to provide for free raw materials, and the Senate's questionable dealing with the sugar duties?

We should not grant even this much of serious consideration to the subject, and should dismiss it as mere foolish perversion of history, but for the grave results for which Mr. Taft must look in his own campaign, if he indulges in this kind of talk. Surely, no public man can expect to win the support of the old-time Cleveland Democrats—on whose votes the election may possibly depend—by resorting to the hackneyed and worn-out arguments of the dyed-in-the-wool protectionists of a dozen years ago. Mr. Roosevelt long since abandoned childishness of that sort; Mr. McKinley himself repudiated it outright in his second term, and called for tariff reduction. Does Mr. Taft imagine that its recrudescence now will be tolerated? Or, if he does, what sort of light does he suppose such speeches will cast on his own pledges regarding "tariff revision by its friends"? It is not too late to inject some intelligent management into this campaign, to save it from a place in political tradition as a campaign of blunders.

THE PRESIDENT STUMPING.

Mr. Bryan stated the exact truth on Saturday, when he said that it was "a violation of the obligation that the President owes to the whole people to use an office that belongs to the whole people as a party asset for the advancement of a personal friend and political protégé." This fact was dimly recognized by Mr. Roosevelt himself when he caused it be known that he would not take the stump for Taft, as such a course would be improper. But now he has taken the stump in front of the White House and daily excoriates Mr. Bryan and exalts himself, with incidentally a kind word for Mr. Taft.

Whatever the merits of the controversy raging between the President and Mr. Bryan, whatever the political effect of Mr. Roosevelt's rushing into the fray, the spectacle of the Chief Magistrate engaging in a verbal brawl is one which the people ought not to be compelled to witness. Mr. Roosevelt, of course, was born to defy precedents. He breaks conventions as Samson his green withes.

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But sober citizens cannot help asking if some way may not be found to stay his hand. They do not wish the head of the state to go about hitting at other heads with a club. They feel that he is impairing both his official and his personal prestige by adopting the rough-and-ready methods of a partisan campaigner, snatching eagerly at newspaper clippings as if they were evidence, stooping to any sophistry to score a point on his adversary, and involving not only himself but the Presidency in a violent altercation, with the lie passed back and forth freely. We can but hope, therefore, that when Mr. Bryan rejoins, as he infallibly will, the President can be persuaded to keep silent. Some one ought to read to him Tennyson's lines:

> Surely, after all,
> The noblest answer unto such
> Is perfect stillness when they brawl.

If one could pardon Mr. Roosevelt for dragging the Presidency into vulgar squabbles, it would still be hard to admit the relevancy or force of much in his latest outbreak. In continuing to attack Governor Haskell at such length, he but slays the slain. Haskell is out of it; but we suppose that the President had accumulated so much good ammunition that he could not refrain from firing it off, even though he was shooting at a dead man.

The really critical part of Mr. Roosevelt's latest letter is where he attempts to answer Bryan's searching questions about the secret visits from Harriman in 1904, with the large money contributions made by that gentleman to debauch the vote of New York in Roosevelt's interest, and about the President's giving his assent to the Steel Corporation's swallowing a competitor. Now, in effect, the only reply the President makes is to say: "I am a good man and a lofty patriot. Therefore, whatever I do is right in itself and for the best interests of the country. It is true that I promised not to prosecute the Steel Trust for making a combination in restraint of trade, but by no other means could the financial panic have been stayed. It is true that I accepted money from Harriman, and from insurance companies and Trusts, but in no other way could the country have been given the blessing of an all-wise and impeccable President." One has but to imagine the boot on the other foot—to suppose it was Bryan whom Gary and Frick had visited to secure immunity for the Steel Trust, that it was Bryan who had requested Harriman to come and see him as a fellow "practical man," and who had accepted $260,000 from Harriman to aid in his election—to realize how Mr. Roosevelt's trenchant weapon would have cut through all the sophistries which he now weaves in his own defence. He was asked what the effect would have been of publishing his letters to Harriman in 1904. His reply is that he is against making public campaign contributions in advance of the election, because to do so would be to "create a false impression" that the candidate would be loyal to those who had aided him; and that if Harriman's contribution to the Roosevelt campaign of 1904 had been known, it would have been made the basis of "an insincere and untruthful argument." This from the blunt and forthright Roosevelt! It is too painfully like the elastic politician who wrote to Harriman in 1904: "If you think there is any danger of your visit to me causing trouble, why, of course, give up the visit for the time being." Fancy such a letter from Bryan to Harriman, and the great play that Roosevelt would make of it!

Judge Taft was asked in Minneapolis if he approved of President Roosevelt's course in going out day after day to smite Bryan. The Republican candidate declined to answer. We suppose it is one of those things in his relations with Roosevelt which he admits to his friends are "exceedingly embarrassing" but which he has "got to stand." He must see that the President's dash for the front of the stage has shoved Taft himself far over to the wings. If this keeps on, people will be in danger of forgetting exactly who is the Republican candidate for the Presidency. Judge Taft's dignity, as well as that of the Presidential office, requires that Mr. Roosevelt should leave off these recurrent shoutings, and let the nominee of the party speak for himself.

ENGLAND AND GERMANY.

Lord Tweedmouth's final retirement from the English Cabinet, primarily for being too friendly a correspondent of Kaiser Wilhelm, is one proof more of the persistent bad feeling between England and Germany. This, unhappily, has to be accepted as a fixed fact. It colors the press of each country; it embarrasses every form of intercourse between Germans and English; it affects their diplomacy; it shapes their policy. The more statesmen and rulers endeavor to remove or minimize this hostile sentiment, the more plainly is its existence put in evidence. King Edward may embrace the Kaiser, but the people behind them are as far as possible from falling on each other's necks. At the very moment when the English Chancellor of the Exchequer was making his good-natured and friendly speech in Hamburg, the book-shops of that city were displaying an alarmist brochure, "Die Engländer kommen: Ueberfall von Hamburg." This was, no doubt, a mischievous publication, but its account of the destruction of the German fleet by the English, and the landing of 150,000 men to capture Hamburg, shows the preoccupation of animosity which prevails. The English are equally irritable and obsessed on the subject of the designs of Germany. Nothing but a kind of brooding over possibilities that runs into hysteria could account for the absurd outcry at the time the German torpedo-boat put into an English port near the fleet manœuvres. Excitable Frenchmen, with their readiness to cry out "Traitor" or "Spy," could hardly have equalled the sedate English, on that occasion. Such incidents could occur only when there is settled distrust between two nations.

The causes of such a state of international prejudice and antagonism are not of a day, nor are they simple. The difficulty is one partly of manners. Englishment have, traditionally, an enormous talent for making themselves hated, and during the past twenty years they have given Germany the full benefit of it. That "moral censorship" which Lord Rosebery has said that England is so ready to exercise over the Continent, has been extended over Germany with peculiar rigor and offensiveness. And the Germans, on their side, have not been blameless. German official manners are not exactly ingratiating. Bismarck set the fashion of diplomacy booted and spurred, and the trouble has been that his smaller successors have too often attempted to stamp about in his rough Prussian fashion, but without his vigor or effectiveness. There is an evident feeling in Germany that she has not of recent years been so successful

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or respected in diplomacy as she should like to be; and this sentiment is like a goad to a man of Von Bülow's stamp, pricking him forward to rashnesses like his Morocco note of last August. An accumulation of these annoyances on both sides tends to irritate and inflame, though no real provocation be intended.

A deeper reason for Anglo-German misunderstandings and jealousies lies in commercial rivalry, and in the supposed necessity of promoting or at least protecting trade by armaments. Germany has made great and rapid strides along the industrial path. Almost without harbors though she is, she has bu lt up large merchant fleets and developed a vast sea-borne commerce. Along with this mercantile strength on the ocean, she is entitled, according to the accepted canons, to a navy commensurate with her growing trade and her closer and more important relations with distant parts of the world. But this application of the established doctrine of England, some Englishmen are not willing to allow Germany to make. "We cannot see," said one English member of Parliament, in all gravity, "what Germany wants with battleships except to threaten us." This is the sore spot. At the very point where German ambitions are at present the highest, England's opposition is felt to be the most intense. A common expression among Germans is that England is not content to see Germany reap the legitimate fruits of skill and energy. It was probably a settled resentment of this, more than any desire for war, which led the German government to reject in advance of the Hague Congress the proposals of the English Ministry for a limitation on the building of warships.

The fact that both nations are strong, yet are unable to match strength with strength, seems to add exasperation to the ill-feeling. Germany believes that she has a splendid and unrivalled instrument of war in her army. Yet she cannot use it against England. The English fleet is with reason believed to be the strongest in the world, yet it would not enable England to grapple with Germany on land. The whale cannot fight the bear, nor the bear the whale. This is lucky for the peace of the world. Bismarck said that cold water was the most peace-preserving of the elements; and the strip of cold water between England and Germany is a confirmation of the saying.

Yet the mutual suspicion and dislike remain. The efforts of enlightened men in either nation to bring about more friendly relations have really had but slight effect upon the masses. In the minds of the generalty, the smouldering animosity seems to close observers to strengthen with every year. Germany as such, hates England, and England as such hates Germany. Much as we must deplore the fact, we cannot blink it. Anglo-German relations are almost continuously tense. We do not say that a war is thought of, or is at all conceivable, on any ground of difference that now exists; but such an inflamed and embittered feeling between two nations is always dangerous. If there is any way of subduing or removing it, the statesmen responsible to the two peoples ought not to lose a day in setting about it.

The public attitude of the monarchs of the two lands has been all that the most ardent lover of peace could expect. The Kaiser's long visit to England, last year, was a marked token of friendliness; and King Edward is to make a stay in Germany the coming winter which will be fully as significant. But it is, after all, policy, and not the friendship of kings and emperors, that makes for secure peace. As Dr. Theodor Barth pointed out at the Free Trade Congress in London this summer, English fiscal policy is a strong bond of good relations with Germany. So long as a Liberal Ministry is in power, Germans will know that whatever measures may be taken to keep the English navy far stronger than their own, nothing will be done to deprive German trade of equal opportunities in all parts of the English possessions. Should a protectionist government take office in England, and add discriminating tariff laws to the other causes of German irritation, one could but tremble for the result. Meanwhile, the golden hour should be seized to establish an Anglo-German *entente* covering equitable trade relations, and, if possible, an agreement respecting the size of war fleets. The German government might be ready now to listen more tolerantly to offers along this line than when Prince Bülow declared so categorically last year that Germany could find no "formula" in accordance with which armaments might be limited. He may find a financial formula now. The Imperial Government is so heavily in debt, and is so embarrassed in looking about for new taxes, that it might welcome a plan that would at once assure peace and permit the naval budget to be cut down. The *Kreuz-Zeitung* has lately intimated that this might be done. In that case, the very exacerbation of opinion which now divides Germany from England, might lead up to a friendly settlement embodying once more Cobden's ideal of retrenchment, free trade, and peace.

MEDICINE'S LOSSES AND GAINS.

Last week an international conference on tuberculosis was opened at Philadelphia. This week the Congress on Tuberculosis for which delegates have come from every corner of the globe, is meeting at Washington. Apparently, the doctors are not quite convinced by Christian Science argument that their trade is a swindle, or at best a delusion of which practitioner and patient are alike the victims. We say this with no desire to be ironical. But it is hard to do away with the general impression that the various schools of mind cure have been carrying on a winning fight against the orthodox medical creed. It is an impression founded on the growing number of "spiritual healers," on the prominence given to their views by the press, on the notable converts they make from time to time, and last, but not least, on the fact that the established religious denominations are finding it necessary to meet the competition of the new propaganda by establishing spiritual clinics and sanitaria of their own. The medical reformers have cited eminent scientific opinion in their own behalf. Prof. William Osler, for instance, has been quoted as maintaining that practically our entire pharmacopœia might be discarded without appreciable loss to the world's health. And we of the laity, who are generally the slaves of experts in every field, and especially in the field of the sensational, have fallen into the habit of looking upon doctors rather superciliously.

For the new scientists—if we grant them the use of that term—have this enormous advantage: When they assail the doctors, they appeal to an instinct that probably goes back to the time when the first broken bone was set and the first epileptic was cured by medi-

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cine men who beat kettle-drums, blew horns, and made horrible faces. The human mind has always felt the anomaly of giving the mastery over life and death into the hands of men who are apparently no better than ourselves, and often, as the Irishman believed, worse. Add to this the fact that the medicine-men were the first scientists, that scientists are historically regarded as pretending to greater knowledge than they possess, and that the world avenges its chronic subjection to scientific authority by occasional saturnalia of distrust and abuse, and we find it natural enough that Molière's skeptic, who needed all his strength to bear up under his ailment without loading himself with drugs, is as real now as he was two hundred and fifty years ago. It does not matter that Molière's Doctor Diafoirus refused to believe in the circulation of the blood, and that we have attained a knowledge of nerve tissue and germ-plasms. The case still stands that life is our fundamental possession and that doctors often try to save life and fail. Hence the movement away from medical science *cum* medicine, as the English would say.

What has made the revolt against the doctors all the more impressive is that sedition has been strongest among those whom we are beginning to call our upper classes. The Christian Scientists are a prosperous denomination, and they draw their recruits largely from the old native stock. As to why this should be so opinions would differ. The Christian Scientists might assert that with a higher degree of intelligence comes quicker insight into the futilities and pretensions of the doctors. The doctors might retort that only the well-to-do can afford to suffer from neurosis, with which the new religion most successfully deals. But in any event, the class-distinction we have pointed out would hold; and about it the doctor, if he be not too much out of temper, might build up a powerful argument against the general belief concerning the decline of the old medicines. He might show that for every follower the orthodox medical science loses, it makes a dozen converts among the immigrant millions who come to us bearing the ailments of the Old World. Our hospitals, clinics, and social settlements report no particular apathy in our tenement districts. The Sicilian peasant in New York prays less to his images and goes more often to the free dispensary. The Slavs and Levantines give up amulets and simples for expert medical advice. The Jews of the East Side have called in the doctors whom in poverty-stricken Russia they could not afford to consult. Our physician might, therefore, formulate this striking anomaly: While medical science is winning over millions of our foreign-born from superstitious practices to the methods of scientific healing, the native-born are drifting away from real science into what the doctors describe as superstition.

But the case may be made much stronger still. In view of such successful effort as medical science is making against tuberculosis and other diseases, it would be absurd to maintain that medicine is being discredited as a science or an art. The campaigns against yellow fever, cholera, malaria, the sleeping sickness, and plague, are campaigns in which hundreds of thousands of lives and great portions of the world's area have been and are being won. That the fight is largely one of prevention, sanitation, housing, and feeding, and not of drugs, makes it no less a fight of strictly medical science against disease. Only the fanatic would now assert that medicine is synonymous with Molière's clysters, leeches, emetics, potions, and Latin rigmarole.

THE READING OF CHILDREN.

Considering the number of children who have been in the world at one time or another, it is surprising that so little organized attention has been given to their reading. A collection of bulletins from public libraries reveals the fact that juvenile readers first gained official recognition less than two decades ago. Previous to that time boys and girls under twelve or fourteen were frequently barred from the people's books as irresponsible nuisances. Of course, they always had access to the dull and pious slush of the Sunday School library; but excepting that treacle diet their intellectual fare was much neglected. In this field the *laissez-faire* doctrine has always been popular. "Give a young girl," said one who knew much of books but little of girls, "the run of a good old-fashioned English library and she will find her proper food." To say nothing of the fact that good old-fashioned libraries are not to be found in every five-room flat, this easy counsel is fraudulent. Some girls, like Elizabeth Barrett—later the pedantic Mrs. Browning—are doubtless born in dark blue stockings. But put a fresh-hearted, right-minded ten-year-old child among the frowning tomes of Hooker, Spenser, Milton, Dryden, Swift, Pope, Fielding, and the rest, and it is as much at a loss for nourishment as if settled among the megalithic relics of Stonehenge. Furthermore, if that child demands of the regular denizen of the good old-fashioned library "something to read," the chances are that this literary authority will be unable to mention among his two or three thousand volumes one book that is suitable.

The fact is that most parents, educated or uneducated, are hopelessly incompetent to minister to the intellectual recreation of their children. In the first place, they do not give the subject serious thought, and they fail to keep in touch with the "movement" in the world of juvenile letters. With all the talk among elders of the Augustan, Romantic, and Realistic Ages, no one has appeared to recognize any corresponding development of taste in boys and girls. Otherwise why should Johnnie have to read "Pilgrim's Progress," when his father is absorbed in "The Jungle"; or Mary, "Little Susy's Six Birthdays," when her mother is gusting "The Fruit of the Tree"? Partly because Mary's mother and John's father would be put to it to name half a dozen good children's books written within the last ten years. Partly also, because the average parents, especially fathers, are, in relation to their offspring, prigs. Possibly, the father still chuckles over "Tom Sawyer" and "The Story of a Bad Boy," but for his own son, he feels that mischief needs no artificial prompting, and besides he is probably conniving at the aspiring mother's plan for a Fauntleroy-Chesterfield. Embarrassed by this hypocritic virtue, it is no wonder that, generally speaking, parents flee in terror from the intimacies of their children. Though childless, Samuel Johnson was in some ways a typical parent. Every one will remember his dismay when Boswell, whimsically inspired, asked him what he would do if shut up in a castle with a new-born infant. "Why, sir," was his first reply, "I should not much like my company." Then when relentlessly pursued by his

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biographer, "I should feed it, and wash it much, and with warm water to please it, not with cold water to give it pain." From the thought of intellectual association with the young child he withdrew abashed.

In a field where a universal doctor like Johnson, who rose in the morning prepared to set people right all day, could get no farther than a warm-water bath, there must still be room for original research. That we are now a little lower than the angels instead of being a little higher than the apes is due, as John Fiske pointed out, to the prolongation, in our branch of the simian family, of the period of childhood. Yet the possibilities of that rich tract of time between the cradle and the high-school are only beginning to be realized. The public libraries have already done a noble work with inadequate means in setting apart rooms, selecting books, and studying and guiding the juvenile taste. That these children's books often constitute 40 to 50 per cent. of the entire circulation justifies the endeavor; and no one can say how many idle hands have been prevented from hiring out to Satan by the occupation of the heads. But unless we wish with Plato to surrender our young to the rearing of the state, we should not rest there. So much could be done by the independent effort of every child-rearing family! Every nursery could easily be turned into an experimental laboratory. Every household should possess, in addition to Hesiod, the Koran and the ninety-eight other "best books," a hundred irresistibly bound volumes, copiously illustrated, chosen after diligent investigation for the use of the youngest generation. The children should have free access to the shelves, and should be scientifically observed. With a little patience, statistics could be gathered which would enable the future historian of "Juvenile English Literature" to rank authors in the temple of fame, determine classics, and speak intelligently of literary taste previous to the twelfth year. At present the whole field is a mediæval morass.

It is comparatively easy to say what works should not be in the child's bookcase. They may be divided into three classes: First, all those books read by show-boys and infant wonders and mentioned in their biographies—those, for example, read by that dry little pundit, John Stuart Mill, who began Greek at three and by the time he was eight knew more of the classics than most college presidents. Youths in short trousers who read Gibbon, Hume, and Herbert Spencer are not to be trusted nor imitated. Such boys dolorously leap-frog their youth and stale their maturity before its time. Equally pernicious in a different way are the works of the prolific and mechanical authors who show their unfitness for producing juvenile literature by the absolute ease with which they turn out fifty or one hundred volumes of it. Nearly all of this work is unscrupulous shoddy, as harmful to boy as to man. A good book for children cannot be made like a roll of dry goods; it calls for a mature, grave, and resourceful head that writes with the simplicity of Solomon. The third class is the most damnable of all—that engendered in the mind of snobs whose sub-titles always run "For the Little Ones," an almost certain sign that the book should be burnt by the common hangman. An excellent illustration is afforded by the "Child's Keepsake: A Book of Original Poems for the Young," published in Boston, 1854. The intolerable condescension of the author, representative of the period, is clearly brought out in the first lines of the first poem:

> My dear little readers, the moment you look
> At the pictures and poems contained in this book,
> You'll see 'tis a volume intended for you,
> To guide your young hearts to the good and the true.

What are the hundred best books it is impossible in the present state of our knowledge even to suggest. One fundamental principle, however, may be enunciated: The best children's books may be read with equal, if modified, pleasure by adults. In spite of new-fangled faddists, there has never been published a more wholesome and stimulating book for old and young, a book containing a more suggestive and splendidly diversified picture of life than "Mother Goose." From the gnomic terseness of

> He that would thrive
> Must rise at five

to the wild note of Byronic revolt in

> A frog he would a-wooing go
> *Whether his mother would let him or no*

there is not a line which does not conduce to virtue, wisdom, or delight—or to the three in one. If the *quod semper, quod ubique* test is of any value, "Mother Goose" must be reckoned with the immortals. By such touchstones we must proceed in our task of selection. Next to "Mother Goose" are to be esteemed the various beast fables and epics, and, in short, all the work of the nature-fakers from Pliny to Long—on such stuff, the infant Shakespeare fattened. Of much merit also are the chromatic fairy tales, and, for those who are equal to the terrors of the Queen of Hearts, "Alice in Wonderland" and "Through the Looking Glass." For serious works we may include "Evangeline" and the "Birds' Christmas Carol"—but one should not sadden children often. On the workshop shelf—every boy should have a workshop—there should be a half-dozen books telling how to make things such as boats, sleds, and traps. For girls Louisa May Alcott's works seem perdurable classics. Finally, a boy had better never have been born than not to have fingered the fowling pieces and powder horns of Crusoe—than not to have known the imaginative deliciousness of dried goat's flesh and tortoise eggs.

THE INTERNATIONAL CONGRESS FOR THE HISTORY OF RELIGIONS.

Oxford, September 19.

Perhaps the most significant features of the Third International Congress for the History of Religions were: First that it was held in Oxford; and second, the list of members—about six hundred—comprised representatives of all phases of religious thought. The spirit of the Congress was one of the broadest tolerance in combination with a remarkably earnest disposition to discuss frankly problems of historic or archæological interest, as well as those which have a distinct bearing on present religious conditions. These Congresses are an outgrowth of the Parliament of Religions held in Chicago at the time of the World's Fair in 1893. Instead of attempting a repetition of that experiment, which would have been of doubtful value, it was resolved in connection with the French Exposition of 1900 to hold a Congress of students interested in the history of religions. The undertaking proved sufficiently successful to warrant the holding of a second one in Basel in 1904.

The choice of Oxford for the third Congress was particularly happy. Whether judged from the point of view of membership, which was almost twice as large as at Basel, or from the character of the 140 papers presented, or from the arrangements for the com-

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fort and pleasure of those in attendance, the congress was a perfect success. Two new features were added: The one an addition of a section for Method and Scope of the History of Religion; the other a series of addresses by the presidents of the nine sections, intended to furnish a survey of work done within the respective divisions or a discussion of problems of a more general character. The nine sections of which the congress was thus composed were: (1) Religions of the Lower Culture; (2) China and Japan; (3) Egyptian Religion; (4) The Semitic Religions; (5) India and Iran; (6) Greeks and Romans; (7) Germans, Celts, and Slavs; (8) Christian Religion; (9) Method and Scope of the History of Religion. The presiding officers were: E. S. Hartland, H. A. Giles (Cambridge), Flinders Petrie (London), Morris Jastrow, jr. (Philadelphia), T. W. Rhys Davids (Manchester), Salomon Reinach (Paris), Sir John Rhys (Oxford), the Rev. William Sanday (Oxford), and Count Goblet d'Alviella (Brussels). The sessions were held September 15 to 18.

The address of the president of the congress, Sir Alfred C. Lyall, was an able presentation of the contrast between the Christian and Islamic attitude towards the problem of Church and State, on the one side, and that of Buddhism and Hinduism on the other. Classing the two former as the religions of the West, he traced the development in both, of the doctrine that the state was bound to enforce orthodoxy, unity of creed being regarded as essential to national unity; whereas in the religions of the East, religious despotism in the sense of the legal establishment of one faith or worship to the exclusion of others, is unknown to history; and this despite the fact that in the region covered by Buddhism and Brahmanism political despotism has prevailed immemorially. While the governments have been absolute and personal, the religions have been popular and democratic. Even in China, where the ritual code is incorporated into the statute-books and promulgated with imperial sanction, the government formally recognizes three denominations. Religious wars, *i. e.*, wars caused by the conflict of militant faiths, were unknown in eastern Asia until Islam invaded India. Coming to modern times, Sir Alfred dwelt on the significance of the fact that the theory that a state was bound to propagate the religion it professes is gradually being abandoned in countries where Christianity holds sway, whereas in Mohammedan kingdoms, as in Turkey, the notion still survives. The movement towards constitutional reforms in Mohammedan Asia may lead to tolerance resembling that of European states. The speaker closed by pointing out that the reconciliation of civil with religious liberty is one of the most arduous of the many problems that confront European dominion in Asia.

One of the most notable of the presidential addresses was that of Prof. Flinders Petrie, whose survey of the various aspects of the Egyptian religion was a masterpiece. Taking up in succession the theologic, funerary, magical, popular, tribal, psychological, and personal phases of the religion, he pointed out how, in accord with the temple architecture, which was copied from the structure of the house, the temple ritual was a transfer to the statue of the god of the daily service rendered to a great *seigneur* in Egypt. The fire was lighted, a lamp carried to the god, incense burnt, food offered, the god was washed, perfumed, anointed, and decorated—in short, the daily routine of a servant towards his master was carried out. The most suggestive part of the address was the closing division in which he traced the development of the "Logos" doctrine in Egypt from the sixth century, B. C., in which the first definite traces appear, down to Philo Judæus, about 40 A. D. In Hermetic documents of the fourth century, B. C., we already find the thought of the "Logos" as the creative word of God strikingly developed and hailed as "Son of God."

The addresses of Professor Jastrow of the University of Pennsylvania and of Prof. Rhys Davids of Manchester University, as presidents of the fourth and fifth sections, respectively, represented an endeavor to cover in a rapid survey the more important results of recent researches within their respective fields—the Semitic Religions and the Religions of India and Iran. Professor Jastrow took a definite stand against the extremes to which theories and theses, in themselves valuable and containing much truth, were being pushed by their advocates. To this category belongs the astral-mythological key with which Messrs. Winckler and Jeremias propose to unlock the intricacies of ancient civilizations. The theory, however, rests on a substantial basis, which should not be lost sight of by those who are unable to follow its advocates to the full length. Prof. Rhys Davids made special reference to the valuable series of publications being issued through the cooperation of various scholars under the able editorship of Prof. Charles R. Lanman of Harvard University. The briefest of the presidential addresses was that of Salomon Reinach, which, however, enjoyed the distinction also of being the most incisive. Instead of attempting a report on the progress of scientific study of the Greek and Roman religions since 1904, M. Reinach contented himself with pointing out certain tendencies in this field of research. While admitting that the so-called anthropological school has steadily gained ground, different systems based on euhemerism, on ancestor-worship, on solar and astrological myths, in order to account for the phenomena of religion, can by no means be considered as discarded. Setting forth recent contributions to the history and scope of astrology in ancient religions, M. Reinach suggested that we have perhaps dwelt too exclusively on the earthly and psychological elements of cult and myth, and that it may be well for us to turn our eyes once more to the starry heavens, though warning against hasty and immature conclusions is here also in order.

Perhaps the most interesting portion of Sir John Rhys's address as president of the section on the Religions of the Celts, Germans, and Slavs, was that which dealt with the old Celtic hero-god Lug, traces of whose wanderings in Great Britain and on the Continent Professor Rhys found in such place names as Leyden (=Lugdunum Batavorum), Lyons, Ludgate, and even London. Count Goblet d'Alviella gave an admirable summary of the part played in the study of religion by ethnography, folklore, prehistoric archæology, philology, and psychology, and sociology. As he is a veteran in the study of the phenomena of religion, his warning against the attempt to explain everything in religion through the study of primitive culture was, perhaps, the most striking feature of the address. As a proof of the growing interest in the historical study of religions, he instanced the fact that there are now about twenty-five chairs especially devoted to the subject at universities in Europe and America. Even in so "orthodox" a centre as Bavaria, the government has recently transformed into a course for the history of religion, a "theological" chair whose occupant was accused of Modernism.

In addition to the presidential addresses, most of which were delivered in general sessions, a selection of the papers was made for presentation at sessions of the combined sections. The address of Arthur J. Evans, the explorer of Crete, on "New Lights on the Creed and Sanctuaries of Minoan Crete," was one of the most notable. Among the important results of Mr. Evans's most recent researches was the increasing evidence of the aniconic character of the main objects in the Cretan cult, which consisted either of natural objects as stones, peaks, and trees; or of artificial symbols, as pillars, cones, obelisks, the double axe, and also the cross, which in its simple form—and probably at its origin a four-rayed star—had been found in the oldest stratum of the Cretan excavations. By the side of these objects, however, occur representations of deities, painted designs, or engravings on signets, as well as images of clay

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faience or metal. The main divinity appears to have been a goddess, as in general goddesses in Crete take precedence of the gods. Most remarkable among images of deities was a goddess with snakes entwined about her arms, as a symbol of her chthonic associations, while the dove, which also occurs as one of her symbols, points, on the other hand, to her celestial attributes. On a signet ring, the goddess was represented as coming in a barque from across the sea, an important indication of the importation of the cult. The dog was one of her symbols and this, as well as other facts, suggested parallels, if not a direct connection, with various Semitic goddesses.

Prof. Percy Gardner's significant paper on Greek influences in the religious art of Northern India suggested new avenues of archæological research. It was supplemented by a series of lantern slides to illustrate the main characteristics of Buddhistic religious art, which were explained by Professor A. A. Macdonell of Oxford. The religious architecture of India was divided by Professor Macdonell into three periods, relic mounds, churches, and monasteries. From being at first low and dome-shaped, the relic mounds gradually grew to be more like towers, and finally into the shape of the Chinese pagodas. On the other hand, the cave churches with their naves and side aisles bore a striking resemblance to the Christian churches, even to the relic mound, which took the position of the altar. In connection with these two papers, Prof. Flinders Petrie showed pictures of images and other objects which were found in the course of last year's excavations at Memphis, and which, dating from c. 200 B. C., pointed decidedly to India as their origin. The proof thus furnished of an early connection between Egypt and India would account for the ascetic tendencies, including the establishment of monasteries, in the later periods of Egyptian history.

Two of the general papers—those of Prof. C. von. Orelli of Basel and of Prof. R. C. H. Charles of Oxford—bore on Old Testament and New Testament problems. The former, choosing as his topic "Religious Wisdom as Cultivated in Ancient Israel in Common with Neighboring Peoples," showed that the books of Proverbs, Job, and Ecclesiastes illustrated the form of thought that the Hebrews shared with their neighbors. It is on this basis that we must explain the references to the "Wisdom of Edom." found in the prophets Jeremiah and Obadiah; nor is it necessary to assume Greek influence in accounting for the philosophy and general spirit pervading the "Wisdom" literature of the Old Testament. The practical character of this literature and the gnomic form point to a Semitic origin; and although there are striking similarities between the Old Testament proverbs and specimens in the literary remains of ancient Egypt, Professor von Orelli was not inclined to recognize any direct Egyptian influence, but rather to find the missing link uniting the two in the much earlier and much more unsophisticated "Wisdom of Edom" and the "Sons of the East," *i. e.*, the nomadic tribes of Arabia and Syria. Quite different is the later "Wisdom" literature, as illustrated in Ecclesiasticus or the Sayings of Ben-Sira, which is distinctively an outcome of Jewish thought. Professor Charles took up the doctrine of man's forgiveness of wrongs as set forth in the Old Testament, in the Apocrypha, and the New Testament. Contrary to the opinion currently held in wide circles, Dr. Charles showed that the New Testament view of forgiveness was not a new departure, but represented merely the further development of thoughts clearly expressed in the Psalms, though by the side of survivals of the earlier view, which favored a *quid pro quo* for wrongs and injuries. The manner in which the New Testament view was approached in the Jewish Apocrypha furnished a further proof that the later Judaism was proceeding in the direction which found a more definite expression in certain sayings in the New Testament.

Of the sectional meetings, two were held daily during the four days of the congress; and it is, of course, impossible to convey more than a general impression of the papers read. A paper of more than ordinary interest in the Egyptian section was read by Miss M. A. Murray of London on "The Position of Women in Early Egyptian Ritual." She showed that from the time of the fourth dynasty down to Ptolemaic times women held priestly offices. In the Pyramid period women held office in the cult of the dead king, but this custom did not continue. Under the Ptolemies the chief sanctuary of every province had its high-priestess, as well as its high-priest. An early goddess of war, known as Neith, and identified by the Greeks with Athene, was served entirely by women in the old kingdom, while, curiously enough, another goddess, Hegt, worshipped as a frog and symbolizing the goddess of birth, had only male priests in attendance on her.

In the Semitic section mention should be made of Dr. J. G. Frazer's "Notes on Hebrew Folk-Lore." One of these notes furnished an explanation of the Hebrew word for widow, which means "the silent one." Dr. Frazer instanced numerous examples from various parts of the world of the custom prevailing among primitive peoples, obliging a widow to refrain from all speaking for a period after her husband's death, varying from a few months to several years. The reason for the strange custom was the fear lest by speaking the widow might invoke the spirit of her dead husband to the injury of the tribe. Professor Jastrow's paper on "Hepatoscopy and Astrology Among the Babylonians and Assyrians," was an endeavor to show that, while hepatoscopy, or divination of the future through the liver of the sacrificial animal, represented an outcome of popular beliefs, astrology was the outcome of early "scientific" speculation on the relationship between the phenomena of the heavens and occurrences on earth. A young scholar, Dr. Robert Eisler, from Austria, read two most suggestive papers, one on the "Origin of Eucharist," the other on the "Orpheus Cult." He offered a new explanation for the term "Orpheus," which he took to be an ancient Lycian word meaning "fisher," or, in a more general sense, "hunter." The Orpheus cult was originally a "fish" cult, and the music of Orpheus was intended as a means of attracting the "fish," and subsequently of animals in general. The "fish," which plays such a prominent rôle as a symbol of Jesus, Dr. Eisler would connect with the same cycle of ideas and beliefs. Jesus and his followers, as "fishers of men," represent an adaptation of an ancient rite connected with a fish cult. Connecting the three stories in the gospels associated with the institution of the Eucharist, (a) the Lord's supper with the paschal lamb, bread, and wine, (b) the feeding of the multitudes with loaves and fishes, and (c) the miracle at the shore of Lake Tiberias, and mentioning the roast fish and the bread, Dr. Eisler strongly maintained that the "bread"—in Hebrew, *lehem*—was identical with "fish," just as the Phœnician god Dagon was both a "fish" and a "corn-god." Since *lehem* besides meaning "fish" and "bread," also equals "spirit" or "breath," the further conclusion was drawn that all three symbols—fish, loaves, and lamb—were ultimately identical, and that the final source of the Eucharist was an ancient widespread rite connected with a water cult of some kind. In the Indian section Professor Lanman of Harvard gave an account of Buddhaghosa, whom he called the "St. Augustine of the Orient," and whose work, the "Way of Purity," was an elaborate and systematic treatise in Pali upon Buddhism, written in Ceylon about 410 A. D.

A suggestive paper was that of Dr. Nathan Soderblom of Upsala University, on "Holy Triads." Distinguishing between polytheistic and non-polytheistic triads, he placed in the first group cosmical triads of synchronous or successive divine rulers; the mythological triads, father, mother, and son; the hierarchic and intercessional triads, and the like. Dr. Soderblom maintained that the Christian triad, Father, Son, and Spirit, does not belong to any of these types, but has its illustrative analogy in the Buddhist conception of

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Buddha, Dhamma, Sanga. Such a triad is characteristic of historical and revealed or "founded" religions, and is the outcome of the historical fact of (1) "the revealer" (Buddha, Christ), (2) of his revelation (the doctrine of salvation, the heavenly Father), and (3) of its result, "the new life." This triad, it was argued, is inherent in all founded religions, although it has been expressed in a tripartite formula in Buddhism and Christianity only. While in both these religions, the three-headed formula has given rise to metaphysical speculation, in its origin it is not due to speculation or to the holiness of the number three, but to the essential character of a founded religion.

Prof. Arthur Titius of Göttingen advocated the appointment of an international commission to gather the material for the study of rites and beliefs among primitive people. Another suggestion was the need of a school for training men in the principles of comparative religion, which was brought forward by Dr. Louis H. Jordan from Canada. It is, perhaps, too early for these congresses to take up definite projects, but it is to be hoped that as a result of the stimulus given to the study of religions, practical steps may at a future congress be taken to promote the investigation of important problems, which can be solved only through the coöperation of scholars, working in various fields.

At the closing session, an International Committee was appointed to make arrangements for the next congress, the place to be left to this committee. The American members are Profs. George F. Moore of Harvard and Morris Jastrow, jr., of the University of Pennsylvania. It is likely that either Hamburg or Brussels will be chosen for 1912. Owing to the unexpectedly large membership, the Oxford Committee will have enough funds to publish many of the papers in full and others in copious abstract.

M. J., JR.

NEWS FOR BIBLIOPHILES.

Forty years ago Henry G. Bohn, in his revision of Lowndes's "Manual," described eight different title-pages for the first edition of "Paradise Lost," and other writers have followed him. Marshall C. Lefferts, who gave special attention to the bibliography of Milton, and the result of whose studies is embodied in the Collations of the Grolier Club, came to the conclusion that Bohn's fourth and fifth title-pages never existed; and more recently W. E. Baxter, an English author, in an article on "Paradise Lost," published the same conclusion. It is somewhat of a surprise, therefore, to see that Dr. G. C. Williamson, in the Catalogue of the Milton Exhibition, held at Christ's College, Cambridge, in July, describes eight title-pages, though, as he reproduces only six, he is apparently unable to discover copies of the two missing forms. Of the six varieties known to collectors, two are dated 1667, two 1668, and two 1669. The form generally described as the first has the name "John Milton" in large italic capitals, measuring more than three-sixteenths of an inch in height. Dr. Williamson's facsimile, which is full size, and is supposed to be photographic, does not contain the large period or full stop at the end of the first line. If this is a faithful reproduction, it shows an earlier form not hitherto identified. It is more likely, however, that this period was accidentally cut away in "routing out" the plate. This is a not infrequent fault of zinc etchings, which, though photographic, cannot always be trusted. In the second title-page, also dated 1667, the author's name is in much smaller italic capitals, measuring scarcely one-eighth of an inch. In both titles line 6 is "By John Milton." In the third title, this line is changed to "The Author J. M.," and the date is 1668. Dr. Williamson describes the fourth title as identical with the third, "but with some slight variations in the size of the type and a full stop after the word 'books.'" This variation was not mentioned by Bohn, but was described by Prof. David Masson. Mr. Lefferts, however, calls this merely a variation of the third title. Masson and Williamson's fifth title (the fourth of Bohn and most other writers) has in place of the license a fleur-de-lis ornament of four lines under the author's name, and a different imprint. Instead of "Printed and are to be sold by Peter Parker," this, and all later forms read, "Printed by S. Simmons." Bohn's fifth title has three asterisks before and three after the author's name. As this form has not been seen in recent years, it probably never existed. The asterisks may have been put in with a pen in the copy which he saw. His sixth is the "same as the fifth, excepting that there are no stars on the title-page." This makes it identical with his fourth. His seventh and eighth titles (actually, probably, the fifth and sixth) bear the date 1669; one has a period after "Books," and the word "Angel" in the imprint in Roman letters; while the other has no point after "Books" and "Angel" is in italics.

The Grolier Club of this city is preparing an exhibition for December, in honor of the three hundredth anniversary of Milton's birth, December 9, 1608. There will be first editions of all of the printed books, and several books from Milton's library. There will not be the interesting paintings, drawings, and miniatures which were included in the Cambridge exhibition, but the committee has already secured a greater number of engraved portraits.

The Harvard Library has received as a gift from Alfred Mitchell of New London an interesting volume of early New England sermons. The book is thus described in the *Harvard University Gazette:*

Of the seventeen pamphlets contained in the volume, six were printed in Cambridge, between 1667 and 1682, and eight in Boston, between 1678 and 1686. Among the authors were three presidents of Harvard College—Leonard Hoar, Urian Oakes, and Increase Mather, as well as Samuel Willard, who bore the title of vice-president from 1700 to 1707. Five of them were, at one time or another, Boston ministers—John Cotton, Samuel Mather, Increase Mather, Thomas Thacher, and Samuel Willard—while Thomas Shepard and Urian Oakes were settled in Cambridge, Hugh Peters in Salem, Richard Mather in Dorchester, and William Adams in Dedham. Seven of the authors were graduates of Harvard College; namely, Samuel Mather, 1643; Urian Oakes, 1649; Leonard Hoar, 1650; Increase Mather and Eleazar Mather, 1656; Samuel Willard, 1659; and William Adams, 1671. Six of them were also fellows of the college at different times.

Several of the pamphlets bear the autograph of William Adams, who graduated from the college in 1671, and was afterwards settled at Dedham, where he died in 1685. An inscription on the pamphlet, "God's Terrible Voice in the City of London, wherein you have the Narration of the Two late dreadful Judgements of Plague and Fire inflicted by the Lord upon that City," shows that it was bought of the printer, Samuel Green, February 29, 1667, at which time Adams was a freshman in college. The volume was bound in its present form by William Adams's son, Eliphalet Adams (Harvard College, 1694), who was ordained pastor of the First Church of New London about 1708. At his death his library was bought by Nathaniel Shaw, a wealthy parishioner, from whom it passed through his granddaughter, Polly Shaw, to her husband, Ephraim Woodbridge, the seventh pastor of the same church. Mr. Mitchell, who gives the book to the Harvard Library, is a great-grandson of Ephraim Woodridge. It would probably be difficult to find in the College Library another volume containing so many early New England publications of extreme rarity.

Correspondence.

CORRALLING THE GERMANS.

TO THE EDITOR OF THE NATION:

SIR: One of the rather amusing questions which certain German papers have been discussing of late is the imaginary Isolation of Germany, but this particular topic is now giving way to a more serious, not to say more pathetic one, namely, the so-called *Einkreisung Deutschlands*, or the Corralling of Germany. For, after all, complaints of isolation and loneliness, whether real or feigned, sound pusillanimous, especially when indulged in by jingoes, who are proud of carrying a chip on their shoulder. Hence the Fatherland is no longer represented as left out in the cold and starving for lack of friends, but as surrounded and threatened by all sorts of foes and bogeys from whom some of the most excited alarmists see no escape, except by taking to a "Zeppelin" and dropping bombs from above. Meanwhile temperate Germans, as well as sober foreigners, stand by once more, wondering how all this loud talk about being corralled can have arisen and what it will end in. When thoroughly sifted, the complaints of German chauvinists and jingoes amount simply to the well-known cry of the pouting schoolboy: "I won't play, because the others don't like me!" And as a matter of fact, the playmates in the neighboring yards are not over-fond of the poor, disgruntled chap; but why they are not, he is neither told, nor does he care to inquire; all he insists on is that they are "down on him."

What, then, is there about Germany and the Germans as we have known them, say, since the eighties of the last century, that has turned the respect and admiration of so many foreigners into indifference and even dislike? It would be strange, indeed, if this change of feeling were solely due to envy or jealousy; neither is proof lacking that such is not the case. Thus, the German

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army that won the battles of the Franco-Prussian war is still admitted to be a model of its kind. In the sciences, pure and applied; in manufactures and inventions; in most industries and trades, Germany is still teaching the world what thorough training can accomplish with natural resources much smaller than those of many another country. Her great municipalities are visited and studied by numerous Americans who come to blush at the shame of their own city governments, and depart to apply newly-learned lessons of reform. In short, there is scarcely a field of human activity cultivated in Germany of which the fruits are not shared and also gratefully acknowledged by foreigners.

But—and this is probably one of the less obvious causes of the growing dissatisfaction with German civilization as we see it developing—in the reconstruction of the present empire, with Prussia for its chief architect, much more of the rotten mediæval timber was retained than the strain of modern equipments will allow. Not that this wrong-headed conservatism was the fault of Prussia alone, for the reconstruction, we must remember, took place in an age when all Germany became wildly enthusiastic over the past and finally went into a violent historical fever, which other nations either did not succumb to or soon threw off again. Any man with but a modicum of intelligence was at that time, and in the opinion of many he is still, nothing if not historical, or, as the misnomer ran, evolutionary. Specialists in history and philology had set the pace; others quickly followed—economists, naturalists, teachers in high schools and grammar schools, politicians, reformers, and journalists—all were told, on pain of being ousted from their guild, that they must look upon life, not *sub specie æternitatis,* but through the dim glasses of the past. Only what had been (so it was said) could ever furnish the clue to that which was to be; everything else was forthwith condemned as "historically unjustified" and as of no value for future progress. In fact, Germany's idealism, which in the darkest period of her political degradation under the first Napoleon did hitch her wagon to a star, has so long been digging among the ruins of bygone ages that it is itself fast becoming a matter of mere historic interest. An exaggerated worship of the past has enthralled the idealist and made him forget that ideals are neither of Time nor of Place, and may even require an occasional, resolute break with the past. How, then, can any unprejudiced observer of German life blame Americans or other foreigners for doubting that those shackles of Time will ever be loosened by a power like Prussia, whose very name has come to stand for reaction of the worst sort?

Far more patent, though hardly less baleful, than the effects of the *furor historicus* on the natural growth of German idealism have been those of an excessive militarism on German life in general. Here, too, a fair-minded critic will not forget what Germany owes to the Prussians. It was only through their inborn love of order and system, their keen sense of duty towards the state, and their devotion to national ideals that all the different tribes could be united in the hour of need. Nevertheless, it is one thing to inculcate elementary lessons of order, duty, and loyalty to one's clan; but it is a very different thing to prepare a people for self-government and for the broader patriotism that takes due account of the stirrings of international brotherhood. And in the teaching of these higher lessons, Prussian militarism has thus far miserably failed, as all militarism is doomed to fail. Its main structure is that of a mechanism, which can never perform the work of a living organism. Its ultimate tendencies are towards the establishment of rank, caste, grades, petty distinctions, millinery shows, superciliousness of conduct on the part of superiors, and servility on the part of inferiors—in short, towards foibles and vices which soon counteract its undoubted virtues and which, in spite of all the denials of military enthusiasts, are becoming painfully evident in the civic and social life of Germany.

If corroboration or proof were needed for the correctness of such harsh criticism as this, when advanced by foreigners, it could be adduced from writings and utterances of Germans whose patriotism has never been questioned, save by those who drown all criticism whatsoever with cries of "My country, right or wrong!" It is therefore both superfluous and useless to refer or even allude to men like Barth and Naumann, for they, too, have long been classed with the *Nörgler,* or chronic grumblers, and charged with the heinous crime of balking the final and complete Borussification of Germany. As for the masses and their numerous factions—away they march to drum and fife, now singing the praises of their imperial captain and leader, who is leading them the Lord knows whither, and then again chuckling and going into hysterics over Capt. Voigt of Köpenick fame, but failing withal to profit from the striking resemblance of counterfeit and original. It is a spectacle as sad as it is amusing.

And now, without further considering the effects of a decadent idealism and a rampant militarism on school and church, on elections and freedom of speech, and on the attitude of Germany in questions of international import, such as the peace movement and kindred reforms, let us ask why the Germans think themselves corralled, and who it is that is coralling them. The answer is not far to seek: Prussia, martial and aristocratic old Prussia, has done for Germany all that she could do. Her mission is ended, and to look for a modern Prussia seems hopeless. There are none so badly corralled as those who for years have been ensconcing themselves behind fences and pickets of their own erection. Nor are the Germans the only people guilty of such foolish doings and imaginings. We Americans, too, have our tariff barriers, and we have heard our Hobsons crying aloud from the Pacific to the Atlantic for more forts and bigger battleships to keep us from being corralled by the Japanese. Let us admit all this frankly, lest we seem partial or patronizing in our reflections on the affairs of others. But none the less is the pity that the Germans lack the saving sense of humor which would easily make them see that the corralled and the corraller are one. With respect to this insight, it would seem, we have the advantage of them, and there can be no doubt that we owe it mainly to our habit of now and then taking counsel of democracy. X.

Eu route in Germany, September 7.

"BRITISH" AND "ENGLISH."

To the Editor of The Nation:

Sir: In the interesting letter on the date of Shakespeare's "Lear," in the *Nation* for September 3, your correspondent, Prof. Roland G. Usher, remarks, "The word 'British-man' for 'Englishman,' on which Malone relied, cannot be earlier than March, 1603."

Too much importance has been given to this word "British" as an evidence of date. It is true that Edgar's words, "I smell the blood of a British man," occur in Harvey, Nash, and elsewhere, with "English," instead of "British." But the choice of "British" in "King Lear" has nothing to do with King James or his accession. It is the result of Shakespeare's oft-denied historical sense. In "King Lear" and "Cymbeline"—the two Shakespearean plays based on legendary British history—the dramatist consistently employs the terms "Britain," "Britons," and "British." These words (except "Britain") occur in no other plays; "English" and "England," on the other hand, are absent from these two plays, except for a single "English" (Lear iv., 6, 275) in the folio, supplanting "British" in the quartos, probably by a printer's blunder. All the major sources of "King Lear"—Holinshed, "The Faerie Queene," and "The True Chronicle Historie of King Leir and His Three Daughters"—are consistent in the use of "British." Shakespeare, in spite of the anachronisms with which the play swarms, is true to history in this regard, and, in the scrap put into Edgar's mouth, altered (if he did alter) "Englishman" to "British man" for the sake of consistency, not in deference to King James. The passage is accordingly without significance as an evidence of date. Frank H. Chase.

Beloit College, September 17.

THE REPUBLICANS AND THE TARIFF.

To the Editor of The Nation:

Sir: You said recently, "The Standard Oil is the most hated of all the Trusts." The majority of us are Republicans, and we vote for the tariff that makes Trusts possible. Such a tariff our national platform demands, and our candidate for the Presidency approves. Mr. Taft even intimates that some schedules must be "revised upwards," and that, over and above this, a "reasonable profit" must be provided for. Profit on the tariff the consumer must pay, as a matter of course; but the new doctrine that the government must make provision for such payment shows how considerate Mr. Taft is of the interests of the Trusts. You are supporting Mr. Taft; yet when he is President, the Standard Oil will continue to charge us from 30 to 50 per cent. for light more than it will charge foreigners. We shall pay for sugar about twice the price paid in England. Our steel producers will charge our railways $28 a ton for rails which they will sell to Mexican and Canadian roads, that ours must compete with, for $17. They will charge the American shipbuilder $55 a ton for steel plates which they sell to the English or any other builder for $35. This policy Mr. Taft advocates; yet he has the support of the *Nation,* and will probably be elected. How,

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then, can we maintain that the Trusts are hated? JOHN GAMBLE.

Haywards, Cal., September 12.

A SUGGESTED AMENDMENT TO GERMAN GRAMMARS.

TO THE EDITOR OF THE NATION:

SIR: Let me use your columns for calling attention to a serious defect in all German grammars—all at least within my reach. One of the stock rules for gender is that nouns ending in -ei, -heit, -in, -keit, -schaft, -ung are feminine. To save the beginner trouble it would be well to note:

(1.) That Ei "egg" is neuter.

(2.) That "Schaft," in the sense of an upright piece, a column, the "shaft" of a spear or arrow, is masculine. (The phrase "Der Säulenschaft . . . klingt" occurs in "Faust" II., 1835). Also that "Petschaft," seal, (of Slavic origin) is neuter.

(3.) That the termination -in is twofold. In such doublets as König, Königin; Graf, Gräfin; Koch, Köchin, it denotes of course a feminine noun. But why overlook the fact that there is another (accented) -in used in hundreds and thousands of scientific terms, all of which are neuter? I will mention only five, any one of which may be a stumbling block to the ordinary reader: "Alizarin," "Anilin," "Morphin," "Quinin," "Strychnin."

J. M. HART.

Cornell University, September 18.

Notes.

The autumn list of the American Unitarian Association contains the following titles: "Captain Thomas A. Scott," by F. Hopkinson Smith; "The Higher Sacrifice," by David Starr Jordan; "The Sea of Faith," by Milton Reed; "Paul," by W. Wrede; "Sons of the Puritans," by various authors; "The Church of To-day," by J. H. Crooker; Theodore Parker's Works, Vols. IV., V., and VI.; "A Book of Prayers," by C. G. Ames; "Where the Light Dwelleth," and "Some Memories," by Robert Collyer.

The autumn announcements of B. W. Huebsch include: "The Spy," by Maxim Gorky, authorized translation by Thomas Seltzer; "Art and the Human Spirit," by E. H. Griggs; "Self-Measurement," by William De Witt Hyde; "With the Battle Fleet," by Franklin Matthews; "Product and Climax," by Prof. S. N. Patten; "The Development of Christianity," by Otto Pfleiderer, authorized translation by D. A. Huebsch; "The Commonwealth of Man," by Nathaniel Schmidt; and "The Spiritual Significance of Modern Socialism," by John Spargo.

Ouida's posthumous novel, "Helianthus," is to be published by the Macmillan Company this month. Most of the story had been put in type and read in proof by the author before her death.

The Revell Company will soon have ready the life and addresses of "John Jasper," the colored preacher of Richmond, famous for his saying: "The sun do move."

Robert R. Risk is soon to publish, through John Smith & Son of Glasgow, "America at College, as Seen by a Scots Graduate."

After the two recent lives of the Pretender, James III., we are to have "The Early History of the Tories, from the Accession of Charles II. to the Death of William III.," by C. B. Roylance Kent (published by Smith & Elder). There is manifestly a curious and widespread revival of interest in the Tory tragedy.

"The Campaign Text Book of the Democratic Party" for 1908 comes to us from the National Committee—a pamphlet of some 300 pages. It needs no criticism in these columns.

Two more volumes, containing "Sense and Sensibility," have been issued in the pretty set of Jane Austen, being published by Duffield & Co., in St. Martin's Illustrated Library of Standard Authors (see the *Nation* of September 10, p. 232). R. Brimley Johnson contributes a brief bibliographical note. The colored pictures by A. Wallis Mills are spirited and amusing, but they only tend to convince us that no one but a genius can illustrate Jane Austen.

Edward Carpenter's "Sketches from Life in Town and Country" (The Macmillan Co.) makes one wish that its author had settled down years ago to steady, artistic production, instead of scattering his energies in preaching, lecturing, market-gardening, and sandal-making, in socialistic meetings, street-corner speeches, and calls on Walt Whitman. For when he reflects on "civilization, its cause and cure," he is a petulant child with the temper of the older Ruskin, and his mouth echoing Rousellian fallacies. What undoes the social philosopher makes the artist: when he sets quietly to work depicting the lives of the humble which have appealed to his imagination—the Derbyshire peasant, the village lover, the slum family, the guests at a country public house, a "Saxon" household—he reveals a certain talent of his own, albeit slightly reminiscent of Thomas Hardy; and his Arcadian dream of the past and the future casts a pleasing glamour over the sordid present. Representative of the spirit of this whole book is the tale of Indian life, "Narayan." Two Indian lads grow weary of the peaceful monotony of village life on the mountainside under the tamarind trees among the white jessamines, and go down into Bombay to explore the civilization made by the English. In the big cotton mill where they find work, one of them, while cleaning the bearings of the driving shaft, is caught in the machinery, spun round and round, and dropped to the floor horribly mangled—such is the civilization of the English. Interesting also is an account of the international social congress at Paris, 1889, with pen portraits of Bebel, Cipriani, William Morris, and other distinguished leaders. The volume closes with a handful of poems, including a sonnet of farewell to the "Muse of Measured Verse."

The forthcoming edition of Anatole France's works in English, of which "The Garden of Epicurus," translated by Alfred Allinson (John Lane Co.), has just appeared, is to be deprecated only on the ground that it partly removes one of the great incentives to study French. For in the life and writings of this seductive man of letters, the subtlest flower of French culture since Renan, converge the intellectual currents of this century. It is therefore to English readers an advantage to meet him in a book which opens at once a central point of view over his forty years of literary activity. The "Garden of Epicurus," published in 1895 in its author's fifty-first year, is neither a system of philosophy nor a praise of earthly pleasures; it is a collection of *causeries* and *pensées* on love, death, science, poetry, etc., by a man of erudition who writes like an exquisite amateur for a circle of friends. In this volume are included also a discourse "On Nunneries," "How I Discoursed One Night, with an Apparition on the First Origins of the Alphabet," "Careers for Women," "Miracle," "Card Houses," "In the Elysian Fields," "Aristos and Polyphilos on the Language of Metaphysics," and "The Priory." The book is not what Arnold would have called "tonic"—indeed Paul Desjardins calls its author a barren figtree. M. France's note is that of cheerful melancholy and ironic resignation. He has lost faith in scientific progress and represents almost the ultimate limit of skepticism. There is a bound set to evolution: at last the sun will blacken like an ember in the grate; the earth will freeze from rind to core and the last man, returned to the barbarism of the cave-dwellers, will freeze wretchedly at the bottom of a mine. What purpose then is served by the miserable race of men—*qui sait?* Yet there are compensations, of which the chief is intellectual curiosity quietly inquiring its way amid the eternal flux of phenomena; and there are duties of which the chief is pity for all the manifold suffering of men. All Philistines who abuse the name of Epicurus should be forced to read Lucretius and—Anatole France. The format of this limited edition of 500 copies is eminently satisfactory; the typography, paper, and binding are of excellent quality. The translation of France's Attic prose should not be difficult, but here and there the easy grace of the original becomes a shade awkward in the English, or even false to the spirit of the French. For example "But by that time our planet will be very old and coming near the *goal of its fortunes*" has by no means the connotation of "Mais alors notre planète sera bien vieille et touchera aux termes de ses destins." Such slips are perhaps venial in an otherwise fairly adequate rendering. A note on the original date and place of publication would contribute to the value of these volumes.

"In the Track of R. L. Stevenson," by J. A. Hammerton (E. P. Dutton & Co.), is, as title suggests, a parasitic growth, and a fairly heavy one, upon the "Travels with a Donkey" and "An Inland Voyage." Mr. Hammerton also tracks Daudet and S. R. Crockett through some interesting and comparatively little explored parts of France. He informs us, furthermore, that this fat volume is "but a very little sheaf from the occasional writings of its author on his wayfarings in old France"—so that if we want more of the same, we know where to send. The book is copiously illustrated from small and generally indistinct photographs of places and persons mentioned by Stevenson, together with many others not so mentioned. The only portions of the text of much interest are the extensive quotations from "R. L. S."; the summaries of "R. L. S." are not so entertaining. Mr. Hammerton made numerous inquiries for recollections of his illustrious predecessor, but in most cases with

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no success. On one occasion he noted a canal-boat plastered with foreign advertisements, only one being of local origin—"a circumstance that would, we may be sure," he says, "have drawn from Stevenson some pages of gay philosophy." That fairly lets the cat out of Mr. Hammerton's bag; alas, neither Scotch whiskey nor English soap nor heaven above nor earth beneath elicits any "gay philosophy" from him. He eats his supper and goes to bed, mounts his bicycle and dismounts again, describes in pedestrian fashion this thing and that; but when all is said and done it is perhaps wiser for a writer who has no ideas not to follow too hard on the heels of one who has.

Roger Boutet de Monvel has written an entertaining brief account of "Beau Brummel and His Times" (Lippincott), to which Mary Craven has contributed a chapter on "Dress and the Dandies." Whether the work was originally written in French we do not know. There are no signs of the translator's hand, but the point of view is French—which adds another touch of interest, if that is possible after Chateaubriand's "Mémoires" and Barbey d'Aurevilly's "Dandysme"—and the last years of Brummel's life at Calais and Caen seem to be nearer to the author than the years of prosperity in England. It is a strange mingling of comedy and tragedy, this story of the Regent's friend, the bully of society, the *arbiter elegantiarum*, and then the broken-down exile, brave against all his enemies save disease and death, who have their way with him in the end as with all the princes and beauties sung by Villon and the other poets. The story is too well known to need expatiation here. It is only necessary to say that the portrait is lightly etched by M. Boutet de Monvel, and that the familiar anecdotes are always interesting.

The "Builders of United Italy" (Henry Holt & Co.) whom Rupert S. Holland has chosen to describe are Alfieri, Manzoni, Gioberti, Manin, Mazzini, Cavour, Garibaldi, and Victor Emmanuel. His purpose is to give a popular, but not flimsy, biography of these men, and to make their lives serve as an outline of the history of the Risorgimento. In both purposes he merits commendation. The general reader, who will find his profit here, can hardly fail to be so stimulated that he will go on to seek a wider acquaintance with this fascinating period. For Mr. Holland has caught the enthusiasm without which no historian can either sympathize with or describe the spirit that upheld the Italians in their struggles for freedom and independence. He has a pleasant talent for narration, and as a specimen of his ability to summarize without allowing essentials to evaporate we may mention his account of the preliminaries of the war of 1859. He skilfully avoids repetition. Each sketch has a portrait of its subject.

The John Lane Co. has brought out another of Edward Frazer's interesting historical sketches of the British navy. In "The Londons of the British Fleet" he makes a fresh appeal to the enthusiasm of his countrymen through well-written accounts of the six naval vessels which have borne the name London, from the time of Oliver Cromwell to Edward VII. Incidentally, there are woven into the thread of his story many bits of fact and gossip which throw light on naval life and manners. The book is popular in style and purpose, a fact which possibly explains its lack of references to the authorities upon which its statements are based. Nevertheless, the volume is eminently readable and instructive.

In these days of the wholesome "nearer-to-nature" movement there is room for such a manual as Oliver Kemp's "Wilderness Homes; A Book of the Log Cabin" (The Outing Publishing Co.). Mr. Kemp wisely confines his instructions to the building of log cabins of the simpler kind, leaving to the architect the ornate and elaborate structures known in the Adirondacks as "camps." His book may be recommended to those who contemplate the building of forest homes, as it is practical in character and sound in its advice. The actual use of the axe cannot be taught by books, but the author might have devoted more space to the art of axemanship, if only to encourage the jaded city man to take up this delightful and wholesome exercise. The most serious defect of the manual is its omission of all mention of skylight windows, which are easy to put into the roof and often transform a badly lighted and worse ventilated cabin into an abode of cheeriness and out-of-door freshness. No one-story cabin that is permanently occupied should be without one. Mr. Kemp's book contains no index.

"In the Woods and on the Shore," by Richard D. Ware (L. C. Page & Co.), is a collection of eleven tales of shooting at large and small game, written in a pleasing style by a hunter of experience. The photographic illustrations are more satisfactory than the rather careless drawings of Mr. Bull. One of Mr. Ware's chapters, called "The Hunt," is written in blank verse, and suggests that prose is his more natural medium.

One is disposed to open a volume on "Paul the Mystic," with the expectation of finding a religious treatise quite out of the ordinary. To a writer who is himself a mystic the subject offers superb possibilities. The mighty spirit of Paul, confined so long in the narrow dogmatism of Pharisaism, found in the warmth and freedom of the faith of the Nazarene encouragements to sublime flights. In the immediate realization of divine things few have surpassed him, and one who had insight to pierce through the eager controversialist and busy man of affairs to the religious poet and seer revealed in the loftier passages of his letters would produce a religious classic of the first order. Unfortunately the author of the present volume, James M. Campbell (G. P. Putnam's Sons), is not a mystic. He is an evangelical of the informed and tolerant type, and he anaylzes Paul, first as a mystic, then a religious mystic, then as an evangelical mystic, but cabined as closely in a system of doctrine as Moody or Spurgeon. Dr. Campbell is anxious to convince his readers that Paul nourished his piety by regular exercises and steadfast adherence to the articles of a well-established creed. The free and mighty spirit emboldened to frequent perception of truths not lawful to analyze is quite beyond the author's reach. Such a writer may convey much information on Paul the missionary, or even Paul the maker of dogma, but he cannot deal successfully with Paul the mystic. Dr. Campbell, however, has called attention to an attractive theme, and a side of the character of Paul which has been too much neglected.

A new English edition of the "Realencyklopädie für protestantische Theologie und Kirche" is in preparation, and the first volume indicates that it will be a useful work. The title is "The New Schaff-Herzog Encyclopædia of Religious Knowledge, Embracing Biblical, Historical, Doctrinal, and Practical Theology, and Biblical, Theological, and Ecclesiastical Biography from the Earliest Times to the Present Day" (Funk & Wagnalls Co. Vol. I. Aachen-Basilians). Dr. Samuel Macauley Jackson is editor-in-chief, and he has the assistance of Charles Colebrook Sherman and George William Gilmore, and a large number of department editors and collaborators. The recent third edition of Hauck's "Realencyklopädie" forms the basis of the work, but the German articles have been rewritten, revised, and considerably condensed. A large number of contributions on subjects of importance to English readers have been added. In completeness and thoroughness this work far excels the earlier editions of Schaff-Herzog; especially in historical and biographical subjects the treatment is more adequate. The articles vary greatly in merit, and it is sometimes difficult to account for the proportionate space assigned to different subjects, as, for example, twenty careful pages devoted to Africa, a topic in which the religious interest is remote, but only a column to Aristotle and his far-reaching influence on Christian theology and the life of the Church. The treatment of the principal characters in early and mediæval ecclesiastical history is excellent. The same can hardly be said of the Biblical titles, to which insufficient space has been accorded. The point of view of the editors is tolerant, fair, and modern, but no ray of modern light is discernible in Prof. B. B. Warfield's essays on Agnosticism, Apologetics, Atonement, etc. Dogmatic theology seems to be the field in which all recent encyclopædias are weak and unsatisfactory. On the other hand, high praise must be given to the bibliographies prepared by Mr. Gilmore. These are thorough, judicious, and carefully arranged, and in themselves render this encyclopædia valuable to any library.

A second volume has been published of the collection of biographies of prominent characters in the history of the church, edited by Prof. B. Bess of Halle, under the title "Unsere religiösen Erzieher" (Leipzig: Quelle & Meyer). It contains a study of Luther, by Prof. Th. Kolde of Erlangen; of Zwingli, by A. Baur, Weinsberg; Calvin, by the editor; Spener, by P. Grünberg, Strasburg; Goethe and Schiller, by K. Sell, Bonn; Schleiermacher, by O. Kirn, Leipzig; and Bismarck, by O. Baumgarten, Kiel. There is added a *Schlusswort* by Prof. W. Herrmann, Marburg, entitled "Die Religion der Erzieher."

A good specimen of modern Catholic scholarship is the extensive discussion of the authenticity and age of the Epistle of Jude, published by Friederich Maier, in the

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Biblische Studien (edited by Prof. O. Bardenhewer of Munich), Vol. XI., Heft 1 and 2. In this painstaking work of nearly two hundred pages the conservative view is maintained, with a constant reference to the position of modern critics. An equally characteristic expression of Catholic scholarship is the recent apologetical volume of Prof. A. Seitz of the University of Munich, "Das Evangelium vom Gottessohn" (Freiburg-im-B.: Heder). The author devotes some five hundred pages to defending the divinity of Christ.

Prof. R. Seeberg, one of the leading conservative members of the Berlin theological faculty, has just published (Leipzig: A. Deichert) a collection of Abhandlungen und Vorträge, under the title "Zur systematische Theologie," to constitute the second volume of the series Aus Religion und Geschichte. These discussions are all on burning religious questions.

The Gesellschaft zur Förderung der Wissenschaft des Judentums has, through its commission, consisting of W. Bacher, M. Braun, and D. Simonsen, with the coöperation of J. Guttmann, published the first volume of what promises to be the standard biography of the great Jewish scholar of the Middle Ages—theologian, philosopher, and physician—Maimonides. The work entitled "Moses ben Maimon: Sein Leben, seine Werke und sein Einfluss" (Leipzig: Fock) is thus far a collection of twelve papers by eleven writers, among them Ph. Bloch, H. Cohen, J. Pagels, B. Zeimlich (since deceased), A. Schwarz, J. Friedländer, and F. Rosenthal. The chief fault of this volume is that it lacks unity, as there is little connection between the various papers.

M. A. Schmitz du Moulin, originally a Roman Catholic, but for some time now an adherent of Mohammedanism, is, with the customary zeal of a convert, publishing through the Teutonia Verlag, Leipzig, a series of books intended to make Islam palatable to Western folk. His "Geist des Orients," "Das Wesen des Islam," and "Modernes Heidentum" have lately been followed by "Die Wahrheit über orientalisches Frauenleben" and "Die Urheimat unserer Väter," all volumes of two or three hundred pages or more. The books are not without merit, for the author is evidently a scholar, but in the nature of the case his panegyrics of the Turks and the Moslem Orient are in the nature of an apologia.

"Die Friedensfahrt deutscher Kirchenmänner nach England" (Giessen: Alfred Töpelmann), by Prof. W. Bornemann of Frankfurt-a-M., is an interesting account of the journey to England made by prominent churchmen of Germany last spring in the interest of international peace.

Arthur Bonus has published the third part of his "Isländerbuch" (Munich: G. D. W. Callwey). He discusses among other things the importance of old Icelandic prose literature and its effect upon Ibsen. Some translations are added, the work of Andrew Heusler. Literary notes on the three volumes conclude this book.

H. Schroeder's "Aufnahme und Studium an den Universitäten Deutschlands" (Halle: Waisenhaus) is a valuable compilation of the regulations that prevail at the different German universities with reference to admission of students, courses of studies, and the like. The data are taken from official sources, and are particularly full in their information as to rights of women at these institutions.

An excellent permanent record of the recent celebration of the three hundred and fiftieth anniversary of the University of Jena, has been prepared by Ernst Borkowsky, a volume of 287 pages, "Das alte Jena und seine Universität" (Jena: Eugen Diederichs). The 107 illustrations are chiefly portraits of famous professors.

The University of Leipzig will celebrate its five-hundredth anniversary, July 28 to 31, 1909. The principal exercises will be on July 29, when a public service will be held, followed by an address by the King of Saxony as the Rector Magnificentissimus of the University. For the great *Kommers* on July 30 the city will supply a monster tent on the Messplatz, capable of accommodating ten thousand participants. The King himself will act as presiding officer of the *Kommers*.

With the publication of Vol. XII., 1908, No. 3, Dr. J. M. Paton retires from the editorial board of the *American Journal of Archæology*. The business management will hereafter be in charge of Prof. Mitchell Carroll of the George Washington University; the departments of news and bibliography will be conducted by Prof. William N. Bates of No. 220 St. Mark's Square, Philadelphia, Pa.

News comes by cable that Prof. Ernest Francisco Fenollosa has died just as he was to sail for this country. Professor Fenollosa was born at Salem, Mass., in 1853, and was educated at Harvard. From 1878 to 1880 he occupied the chair of political economy and philosophy in the Tokio University, and from 1880 to 1886 the chair of philosophy and logic. Other positions kept him in Japan until 1890, making him an authority on Japanese art and literature. From 1890 to 1896 he used this knowledge as curator of the department of Oriental art in the Boston Museum of Fine Arts. His publications include "East and West" and "The Discovery of America, and Other Poems" (1893), and "An Outline History of Ukiyo-Ye" (1902).

Frank Parsons, lecturer on law at Boston University since 1892, died at Boston September 26. He was born at Mount Holly, N. J., in 1854, and in 1873 graduated in the mathematical and engineering course at Cornell. Later he studied law and became a text writer for Little, Brown & Co. He also lectured publicly on economics and sociology, and taught history and political science in the Kansas Agricultural College, as well as in Ruskin University, Missouri. Among his writings are "The World's Best Books" (1892), "Our Country's Need" (1894), "The Drift of Our Time" (1898), "Rational Money" (1899), "The New Political Economy" (1899), "The Power of the Ideal" (1899), "The City for the People" (1900), "Direct Legislation" (1900), "The Bondage of Cities" (1900), "The Story of New Zealand" (1904), "The Heart of the Railroad Problem" (1906), and "The Railways, the Trusts, and the People" (1906).

The death is announced of Mrs. Adeline Kingscote, better known as the novelist "Lucas Cleeve." Her stories, beginning in 1895, came out with astonishing rapidity, and for their plots she drew upon her knowledge as a linguist and her large experience as a traveller.

Alex. Freytag von Loringhoven has died at Weimar in his sixtieth year. Among his many novels and dramas may be mentioned "Am Strande," "Erlebnisse aus dem deutsch-französischen Kriege," "Skizzen und Humoresken," "Aus der Hexenzeit," "Nerven."

Jadwiga Luszczewska, the Polish poetess whose death was reported last week, was born in Warsaw in 1830. As a child she displayed remarkable powers of improvisation. Later, under the pseudonym "Deotyma," she wrote successful poetic narratives and epic verse. Some of her poems appeared in various collections, of which the more prominent are: "Improwizacye i poezye" (Warsaw, 1854 and 1858. 2 vols.), and "Polska w piesni" (Poland in Song, 1859-87). A drama entitled "Mieczislaw," and an epic, "Sobieski vor Wien," came from her pen. Her novels and stories are strongly marked by their poetic language; they are "Na rozdrozu" (At the Parting of the Ways, 1876), "Kryz and otchlania" (The Cross above the Chasm, 1878), and "Branki w Jasyrze" (The Prisoners in Jassyr, 1890). The last named is her most noteworthy prose, a work in three volumes.

IN GOOD OLD COLONY TIMES.

Calendar of State Papers: Colonial Series, America and West Indies, 1699. Preserved by His Majesty's Public Record Office; edited by Cecil Headlam. London: Printed for His Majesty's Stationery Office by Eyre & Spottiswoode.

The issue of a Calendar for the Colonial State Papers of 1699 will be welcomed by all persons who take an interest in the history of the colonial period of the United States. By the bounty of the British government, similar Calendars have been issued at intervals since 1860. The earlier volumes were edited by Noel Sainsbury, long identified with the Public Record Office; on his death, the work was carried on by J. W. Fortescue; on his appointment as King's Librarian at Windsor Castle, the task has been taken up by Cecil Headlam of Magdalen College, Oxford, whose wide reading, extensive travels, and literary culture are observable in the composition of his preface to the volume just issued. Besides documents of the year 1699, the present volume includes addenda embracing the period from 1621 to 1698; the papers in question were, from various causes, overlooked when previous Calendars were being prepared.

Those who are interested in the family history of America will find in this Calendar names very familiar in their respective States. Thus, there is a list of the principal officers of militia for the several counties of Virginia, appointed by the Governor on June 3:

Henrico County—William Byrd, colonel and commander-in-chief; William Randolph, lieutenant-colonel.

Surrey County—Benjamin Harrison, colonel and commander-in-chief.

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Norfolk—Lenwell Mason, colonel and commander-in-chief.

Warwick—Miles Cary, lieutenant-colonel and commander-in-chief; William Cary, major.

Lancaster—Robert Carter, colonel and commander-in-chief; Joseph Ball, lieutenant-colonel.

Westmoreland—Richard Lea, colonel and commander-in-chief.

Stafford—George Mason, colonel and commander-in-chief.

In Massachusetts, among justices appointed on July 17, are Wait Winthrop and Samuel Sewall, to the Superior Court; and, to Inferior Courts, Elisha Hutchinson, James Russell, John Hathorne, Daniel Peirce, William Peperel, Joseph Hawley, Joseph Parsons, William Bradford, Nathaniel Thomas, John Wadsworth, Barnabas Lothrop, James Allen, John Coffin, James Coffin, and John Gardner. In the General Assembly of New York appear the names of J. de Peyster, Abraham Gouverneur, K. Van Renselaer, Gabriel Ludlow (clerk of the Assembly), and Thomas Morgan.

But the outstanding character disclosed by the Calendar is Richard Coote, Earl of Bellomont in the Peerage of Ireland, who was Governor of New York and New England (excepting Rhode Island and Connecticut). He justified by his conduct the character of an "honest and intrepid man," as William III. had described him. Being "perpetually in business from five in the morning till ten at night," he might be regarded as rivalling in hard work the celebrated Marquess of Dalhousie, who, when Governor-General of India, was said to write sixty minutes to the hour. With the high ideas of a real statesman, he would recognize no "English party" in New York, saying: "I discourage all I can these distinctions of Dutch and English." Bellomont deserves to rank with Wellesley, Dufferin, Macartney, Sir Hercules Robinson, Sir George Bowen, and other Irishmen who have proved among the most successful of proconsuls within the British Empire. His correspondence with the home authorities would justify publication in book form; for his pungent, forcible dispatches make racy reading.

Bellomont was commissioner with the special object of suppressing piracy and illegal trading—a Herculean task, in view of the attitude of the colonists. With rare exceptions, the officials whose duty required them to assist in enforcing the laws, were in league with the smugglers. Mr. Headlam describes the difficulties of the Governor, as thus surrounded by disloyal and incapable officers. He had to rely upon indifferent collectors; an ignorant and incompetent, if not dishonest Attorney-General; and a Clerk of Assembly who had been convicted of coining. "The very soul of government went upon crutches," for those who practised at the bar, from the Chief Justice downwards, had been soldiers or dancing masters. The colonists joined in evading the restrictions of the laws of trade and navigation. Writing from New York Bellomont characterized piracy and unlawful trade as "the beloved twins of the marchands of his place." In 1699, John Townsend, the customs officer at Oyster Bay, "where great quantities of goods are run," resigned within a month, under threat of being knocked on the head. Although a lieutenant of one of the companies was offered the post, with a salary of £100 a year, New York money, with a couple of horses and a man to attend him; yet he, "though accounted a brisk man and ready to starve for want of his pay and subsistences," told Bellomont in plain terms he "thought it too hazardous an undertaking." Bellomont reported that the inhabitants of Long Island (then Nassau Island) were unruly; "and to mend the matter there are several pirates settled among 'em, who, to be sure, will eg 'em on to do mischief." In Philadelphia, as Mr. Headlam observes, the principle of brotherly love seems to have been extended principally towards pirates. Even those who had been arrested were allowed out on bail, and walked "the street with their pockets full of gold." They were constant companions of those high in the government; they freely marketed prohibited goods; and they threatened the lives of the King's collectors, who, in a population of "non-jurors, quakers, and ill-affected Scotchmen," despaired of bringing any offenders to justice. In pursuance of a strong representation from the Council of Trade and Plantations, the Lieutenant-Governor, Col. William Markham, was removed from office, for conniving at illegal trade, and for receiving presents from pirates, and for protecting them.

It would require a separate article to deal thoroughly with the details of piracy (which, as we have just seen, was almost inextricably bound up with smuggling), and with the case of Capt. Kidd, in particular, as set forth in the Calendar for 1699. On the conclusion of peace, by the Treaty of Ryswick in 1697, many privateersmen were thrown out of employment. Some of these took to piracy for a time, as a modern insurance director is said to have reformed by turning burglar. Frequent instances occurred of seamen seizing their ships and turning pirates. Towns on the coast were not safe from raids. As for the officials, Gov. Fletcher, Bellomont's predecessor in New York, explained his intimacy with the pirate Tew as proceeding from the pleasantness of Tew's conversation, and a desire to reclaim him from an ill habit he had got of swearing. Regarding Capt. Kidd, whose name has long been synonymous with piracy, Bellomont found himself in a strange position. Before his appointment as Governor, Bellomont had been mainly instrumental in getting Kidd a commission for the suppression of piracy. This he had done on the recommendation of Robert Livingstone, who believed in Kidd's special fitness for the service. A syndicate was formed to fit out the Adventure, with a stock of £6,000. Of this sum, one-fifth was subscribed by Livingstone and Kidd, and four-fifths by Bellomont and others, among them Somers, the Lord Chancellor; Orford, First Lord of the Admiralty; Romney, Secretary of State, and the Duke of Shrewsbury, one of the Lords Justices. It was after Bellomont had assumed his office as Governor that he received the exasperating intelligence that Kidd had turned pirate. Kidd, alleging his innocence, endeavored to extract a promise of pardon before landing at Boston; and at the same time he tried to bribe Bellomont by presents of jewels and ingots to Lady Bellomont. The Governor promised Kidd pardon if he should prove "as innocent as he pretended to be." In July, 1699, Bellomont had the satisfaction of clapping the adventurous sea-rover into the Boston jail, but the arrest was made only when Kidd "looked as if he was upon the wing." Kidd maintained that his wrongdoing had been forced upon him by his crew, and that other things, wherein his conduct had been impugned, had been done by virtue of his commission. He was sent to England in 1700, and on May 23 he was hanged at Execution Dock, after a trial that was not fair.

Among other matters that occupied the attention of the colonists in 1699 was the case of Harvard College. Bellomont refused to assent to a bill, already twice rejected, which contained a clause excluding members of the Church of England from the government of Harvard. What he called the "sour part of the Council" would not hear of his proposal to apply to the King for a charter to incorporate the college, which was left without a constitution by the abrogation of the charter of the colony. As a makeshift, it was decided that the government of the college should be carried on by the members of the late corporation. During a week's stay at Rhode Island, a community of "Quakers and demi-Quakers," Bellomont collected "matter enough to prove that government the most irregular and illegal in their administration that ever any English government was." On their side, the Rhode Islanders, who notoriously connived at piracy and illegal trade, held the English government to be "little better than slavery." There is also a considerable amount of material relating to the affairs of New Hampshire, New Jersey, Virginia, North Carolina, and South Carolina; and in his preface, to which this notice is much indebted for details of the contents of the Calendar, Mr. Headlam has treated of papers relating to Newfoundland, Ber-

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muda, and the West Indian colonies. This Calendar also contains a number of facts regarding the feckless attempt of the Scottish nation to found their colony of Caledonia at Darien.

Among the Addenda is an account of Barbados in 1669. The Assemblies of Nevis and Antigua objected to billet soldiers quartered amongst them; and they anticipated the Declaration of Independence in this regard, by urging that "free quarters were an abomination to the King, and contrary to the fundamental liberties of the people." In Montserrat, a negro convicted of theft to the value of twelve pence was condemned to be hanged and his quarters set up on poles in public places; while another negro, convicted of having absented himself from his master's service for over three months, was condemned to be broken to pieces, and afterwards his limbs and body to be burnt. After noting these atrocities, Mr. Headlam finds a slight tendency towards humanity in the decision of the delegates of Maryland to omit a clause in a bill for cutting off the noses or ears of negroes.

CURRENT FICTION.

Lewis Rand. By Mary Johnston. Boston: Houghton Mifflin Co.

Miss Johnston has a wide circle of admirers, among whom a new book from her pen is warmly welcomed; but of all her novels "Lewis Rand" has the best right to be regarded as a literary event. It is by no means light reading; not a book to be skimmed. And yet, even if one boggles at philosophy and political economy in a novel, one is not likely to lay this volume down unfinished. The story is notable for a deepening of thought and maturity of analysis that are almost startling in comparison with its predecessors. In some ways the hand is easy to trace—notably in the descriptions of the forest, and also, be it confessed, in a certain cumbrousness of mechanical elaboration—a labored suspense that clogs the movement. At first the heroine, Jacqueline, seems only another example of Miss Johnston's favorite type, the Stooping Lady—a new edition of Jocelyn and Patricia; but Jacqueline develops a dignity and a power of her own as the action progresses to the final—shall we say tragedy or apotheosis?

The bare outline of the story suggests "Quisanté." Lewis Rand is a lad of plain birth and turbulent blood; by inheritance and by training, or the lack of it, his ethical sense is awry. His wife, outcast from her family and its traditions for his sake, trusts him to be loyal to the high ideals he enunciates, and her trust is betrayed. In a fit of blind rage he commits murder, and goes out from the place of his crime to construct an effective alibi. What is to accomplish the redemption of such a man? His love for a woman? He confesses his crime to Jacqueline, who urges submission to punishment as the only expiation. His whole being rebels, but to prove his love for her he consents to give himself up. This is the point where it would have been easy to fall short; but, with fine insight, Jacqueline is swept up to spiritual heights. She will not accept the sacrifice, made for her; she stands beside her husband, conceals her knowledge of his guilt, and watches in agony as he fights the great battle of his soul. The struggle is long, but ends in high victory. Lewis Rand gives himself up to justice, not for the sake of any human creature, but to satisfy the imperious demands of his own awakened consciousness of right—"he said he must have sleep."

This is the mere sketch of the story; the background is well wrought, and the host of minor characters play their parts well. The portraits of Jefferson and old Major Edward are drawn with an especially convincing touch. Above all the sub-motives, however, rises the vital theme—the triumph of character over temperament. The keynote of the book is sounded in one sentence: "It is strange what pain we grow to call Victory."

A Commentary. By John Galsworthy. New York: G. P. Putnam's Sons.

Mr. Galsworthy's animating motive, a desire to puncture the thoughtless complacency of the comfortable classes, has produced in this volume of organically related sketches a work of original distinction. In his novel, "The Island Pharisees," the same motive tended rather to provoke irritation at the author and his unsatisfactory hero than at the conditions in society which displeased them. Here Mr. Galsworthy's method is different and decidedly more effective; instead of forcing the reader to look at the world through the eyes of an unconvincing crank, he breaks a number of stained-glass windows and bids the smug, contented citizen look for himself. The result is a series of little pictures, or idylls, strangely disquieting, of misery and comfort, satiric, ironic, tragic. The chapters bear such captions as "Old Age," "Fear," "Fashion," "Sport," "Justice"; but these abstractions are the shadows cast by characters of flesh and blood. As "The Man with a Hoe" becomes "Man with a Hoe," so the carefully particularized individuals of these sketches expand gigantically into types. James White and his wife, upward of seventy, dying of cold and starvation in their attic, willing to work but preferring death to the workhouse, become symbolic of helpless and abandoned senility. It is a common theme, but uncommonly executed with an imaginative and poetical quality reminding one of Maeterlinck's "The Blind" and "The Intruder," and with a repetition and parallelism in style suggesting the direct influence of the Belgian dramatist. For the ignorant, the infirm, the vicious Mr. Galsworthy has no maudlin sympathy—only a bitter compassion. But against the comfortably respectable man who settles into his family, business, and social circle as into the land the Lord his God has given him, the shafts of Mr. Galsworthy's satire are keen. His social sense is, like Tolstoy's, painfully acute; it is outraged by the thought that there is any happiness in a society where there is so much misery. He is sure that there can be no honest happiness for those who have eyes to see; and his endeavor to remove scales from blind eyes bears every mark of sincerity. It is unusual for a book of such intense social purpose to have such genuine artistic merit.

By Right of Purchase. By Harold Bindloss. New York: Frederick A. Stokes Co.

The title of this melodramatic work alludes to an arrangement by which Carrie Denham, an English girl of good blood but of disreputably extravagant and indigent family, becomes the wife of Charley Leland, a young Canadian wheat-grower on a vast scale. At first sight the hero and heroine are strongly attracted to each other; but just as soon as the able young man marries her, thus saving her from the clutches of Aylmer, a "coarsely fleshy man of the cities," and carries her to his prairie home, she becomes an unaccountable prig, spends the evening in full dress, and for several months keeps her husband at more than arm's length. During this long period of probation Charley exercises a splendid self-restraint, frequently mentioned with admiration by the author, and habitually addresses her, after the manner of kings and Christopher Sly, as "Madam." After Leland has suffered much from the malice of whiskey-runners, prairie fires, and a falling wheat market, his wife, of course, begins to appreciate him; the whiskey-runners are driven out, the fires are extinguished, and wheat goes up at a bound. The return of Mrs. Leland to a decent frame of mind and the triumphant moment of her career is presented in the flaming frontispiece, where she is seen driving up to the edge of the prairie fire with a team of plunging horses to bring the thirsty fire-fighters a barrel of water. The characterization is of the crudest simplicity. Every time that Charley appears we are asked to note his "bronzed face," his "spare form," and his "quiet, simmering temper." Carrie is identified again and again by her "pride of station," which is manifested "languidly" and "coldly." All this is gruel of

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the sort proverbially relished in the boarding-school.

Heartbreak Hill: A Comedy Romance. By Herman Knickerbocker Vielé. New York: Duffield & Co.

A writer of such stories as Mr. Vielé's earlier "Inn of the Silver Moon" and the present book is a public benefactor. On wholly different lines from its cherished predecessor, "Heartbreak Hill" shows much of the same quality. The merry twinkle, the iridescent coloring, are here, and withal so is the ingenuity in inventing a tangle. The actual, the fanciful, the fantastic, the human, and the elf-like join hands in song and dance. The pivot of the story is a hill jointly owned by two cousins. The revolving circles whirl as far away as Wall Street, financial conspiracies, motor cars—even painless dental parlors. And yet, we say it boldly, the quality of the book is that of the *fabliau*. The incredulous of this seemingly absurd statement have only to apply the simple test of reading. They will find a something mediævally Gallic in the touch, turning America into No Man's Land, reality into soap-bubbles; a something not quite comedy, romance, tale, or fable, but tincture of all.

The City of Genoa. By Robert W. Carden; with 12 illustrations in color by William Parkinson, and 20 other illustrations. London: Methuen & Co.

The past decade has witnessed the publication of a vast number of books on Italian subjects, the majority of which are useless to the serious student; but it has also produced a few works of sterling merit, and among these latter Mr. Carden's "City of Genoa" should find an honored place. If it cannot take rank with such masterpieces as G. G. Coulton's "From St. Francis to Dante" or E. G. Gardner's "St. Catherine of Siena," it is easily in the same class with Miss C. M. Ady's admirable monograph on the Sforza, and, in many respects, compares not unfavorably with even so excellent a piece of work as Prof. Langton Douglas's "History of Siena."

Mr. Carden possesses in no small measure those indispensable requisites of the historian, impartiality and accuracy. His style is generally direct and vigorous. He is master of the difficult art of adequate condensation, and it is clear that he has spared neither time nor labor. We have, therefore, no sort of quarrel with his facts, which, as far as we have been able to verify them, appear to be thoroughly trustworthy. Such fault as we have to find is with his manner of stating them. Thus we read (pp. 3 and 4) that in the eleventh century, "S. Remo and Ceriana had already become feuds of the Church." What will the ordinary reader make of this? The context may possibly put him upon inquiry, but we are afraid that he will be more than likely to imagine that the reference is to the Church of Rome, the Papacy, and he must read on for well-nigh eighty pages before it dawns upon him that the Bishops of Genoa possessed temporal as well as spiritual authority, and that "the church" in question is, in fact, the Church of Genoa. So, too, we are told (p. 7) that, in 1147, "sixty thousand *marabottini* were sent from Almeria." The context affords us no assistance, and the unfortunate reader who is ignorant of the nomenclature of mediæval Italian coins will be compelled to wait for an explanation till he reaches page 105. If the word *marabottino* appeared in the index with a reference to both passages, this annoyance might be obviated. But such is not the case.

Perhaps, however, the weakest point in the book is to be found in the fact that Mr. Carden studies his Genoa, as it were, in a vacuum, and rarely draws an analogy from the history of other communes. The supersession of the episcopal rule by that of the consuls, and the subsequent removal of the consuls to make way for the Potestà, were steps in an evolution which was common to nearly all the city-states of Italy; and this should have been noted. The main interest of Genoese history is to be found in the fact that it forms part of the history of Italy as a whole. Moreover, we should have welcomed a chapter on the daily life of the old Genoese. There is, proportionately, too much political and too little social history for our taste.

But the blemishes to which we have referred are but as spots on the sun, and we heartily recommend the work to all lovers of things Italian. The narrative, which begins with the legendary origin of the city, in the days of the patriarch Abraham, is carried down to our own day, when the ancient Queen of the Ligurian Seas is renewing her age-long struggle for commercial supremacy in the Mediterranean. Nor are her peaceful triumphs overlooked. Neither the architecture nor the painting of Genoa is neglected. The "historical survey" occupies only 74 pages out of a total of 263, the rest of the book being devoted to a study of the principal civic monuments—the Church of S. Siro, the Cathedral, the Harbor, the Palazzo di S. Giorgio, the Palazzo Ducale, etc., etc.—and, in each and every instance, the dull details of topography are illuminated by the associations of the sites described. The volume is one which no visitor to Genoa can possibly afford to do without, and our author is to be congratulated upon the production of what is at once a learned and a readable book, serviceable alike to the student and the tourist.

Ansichten und Aussichten. Von Ernst von Wolzogen, Berlin: F. Fontane & Co.

Augurenbriefe. Von Ernst von Wolzogen. Berlin: F. Fontane & Co.

To those who know Ernst von Wolzogen only as the author of delightful comedies like "Die Kinder der Excellenz," "Lumpengesindel," and "Ein unbeschriebenes Blatt," and of a score of excellent novels, among them "Der Kraftmayr," his recent works will come as a surprise. The poet, dramatist, and novelist now presents himself as a sane critic of literature, music, and art. Although a contemporary of young Germany of the century's end, Wolzogen has never been a partisan either of the naturalistic or of the neo-romantic school. For one who stood in the midst of that revolution which brought to Berlin a host of youths, from the whole empire, whose discontent with existing conditions and established standards and whose undigested scientific learning were their chief assets, the author manifests a rare impartiality towards his colleagues. The essay "Humor und Naturalismus" is an important contribution to the psychology of that generation of literary Germany. Wolzogen does not hesitate to speak of the ignorance of life which characterized those immature writers and to argue that, so far as knowledge of human nature was concerned, the phases of metropolitan life which they studied tended to narrow rather than widen their horizon. But if Wolzogen makes French literature responsible for certain idiosyncrasies in their writings, especially for the emphasis upon erotic problems, he himself indulges in hasty generalization; for the leaning towards eroticism seems to have been common to the younger authors of almost all European countries towards the end of the century.

There is an appreciation of Italian acting in a paper on Shakespeare in Venice and an interesting study of "Troilus and Cressida," which Wolzogen, with Georg Brandes, regards as a parody upon the grandiloquence of Chapman's Homer. Sympathetic insight is the characteristic of the essay on Richard Wagner's love affairs. In his papers on music, he acknowledges having outgrown some of his opinions and yet he has refrained from changing the text of the essays, the oldest of which dates back to 1888, when the modern movement reached its high-water mark in German literature and music. In the introduction to these papers he admits that he has later learned to appreciate Hugo Wolf and even Max Reger, whose chromatic impressionism still offers much that is bewildering. These papers "Musik und Musik" (1888) and "Das Epigonentum in der Musik" (1899) are both enlightening and suggestive. But the most important essays in that volume

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are those that treat of comedy. The author is of the opinion that our nervous, over-hurried and over-harrassed world needs mirth more than anything else. Wolzogen would like to have the stage become a school of the art of living. He admits that, at present, conditions in Germany are not favorable to the production of comedy pure and simple. That blend of tragedy and comedy, however, which is a reflection of life he would represent on the stage with all its contrasts, but with humor as its keynote.

"Augurenbriefe" is another collection of miscellaneous prose, in which the personal note is more evident. The author is a severe critic of his country and his people, and mercilessly lashes certain types and phases of modern Germany. He mentions among the "benefactors" of humanity, the shoemaker Voigt, who as "Hauptmann von Köpenick" staged a satire on militarism far more effective and far-reaching than Shaw's "Arms and the Man." In a paper entitled "Fromme Kurpfuscher," Wolzogen treats with a charming humor and with an undertone of seriousness the attempts to reconcile science and religion. The book closes with an interesting study of the civilization of the Germans before their enforced Christianization. It is based upon the writings of a Viennese scholar, Guido von List, who has made a close study of the intellectual life of ancient pagan Germany. The clear and liquid prose of Wolzogen makes both these books delightful reading.

Science.

The Popes and Science. By James J. Walsh. New York: Fordham University Press. $2.

In the proposition, "Resolved: That the Roman Church has always been the foe of science," you have a topic for controversy as inexhaustible as the old debating club favorite: "Resolved, That Lincoln was a greater man than Washington." The affirmative has been copiously argued by Dr. Andrew D. White in his volumes, "On the History of the Warfare of Science with Theology in Christendom." The negative finds no better statement than in Professor Walsh's several books, of which the one before us is the latest and most convincing. The learned Fordham physician has at command an enormous mass of facts, and he orders them with logical force and literary ease. However strong the reader's prejudice against the view that Roman pontiffs have always been the scientists' most watchful guardian angels, he cannot lay down Professor Walsh's volume without at least conceding that the author has driven his pen hard and deep into the "academic superstition" about Papal opposition to science.

Professor Walsh is now concerned with the Church's attitude toward medicine, its theories and its practices. The supposed Papal prohibition of dissection is disproved by quoting in full the very bull ("De Sepulturis" of Boniface VIII.) which Dr. White has cited as evidence that the Church hampered the progress of anatomy. In adducing many facts from first-hand authorities to show that Popes repeatedly overruled civil officers in permitting dissection; that the nearer to Rome medical schools were, the more dissection was done in them; and that dissection was most common in the Eternal City itself during the "golden age of anatomy," Professor Walsh convicts his opponents of hasty generalizing, if not anti-clerical zeal. Nor is he less successful in the debate over the supposed Papal prohibition of chemistry, surgery, and the experimental method. Probably his strongest points are made in the chapters on Papal physicians and the Papal medical school, where, it is shown, great investigators like Vesalius and Realdo Colombo enjoyed scientific freedom almost indistinguishable from that tolerated to-day. There is sound historical judgment, too, in Dr. Walsh's view of the mediæval treatment of insanity. He rightly declares absurd the present-day custom of heaping opprobrium upon the Church for her ancient belief in evil spirits, for the exorcising of demons, and for the burning of witches. In all this, Popes and priests were but children of their time, accepting a spiritism older than history. Furthermore, the much ridiculed mediæval method of dragging insane patients off to special shrines, there to be cured by appeal to Heaven, is not strikingly different from the twentieth century's resort to religious suggestion and encouragement in the treatment of certain mild psychical disorders.

Let us grant that Professor Walsh has established the liberality of some pontiffs, the prosperity of some mediæval medical schools, and the freedom of some mediæval scientists. Shall we therefore regard as accomplished his main purpose, which is to prove "that the Church, the Popes, and ecclesiastics generally during the Middle Ages . . . were constantly in the position of encouraging and fostering science"? Emphatically, no. Professor Walsh has simply demonstrated what every student of history should expect to find in any institution which draws its members from every race and social class. The Roman Church has always had its Modernists, its Nicholas Cusanus, its Pope Nicholas V.; so, too, its less progressive but practical adherents who, seeing the immense advantages of hospitals and physicians, have gladly encouraged investigation, so long as no open conflict with dogma threatened. But did it not also have its reactionaries? And were not these in the saddle more often than not? And was not Papal influence outside of Rome a nullity when matched against the College of Cardinals, the Congregation of the Inquisition, or even a distant parish priest? Professor Walsh will convince few readers of his central thesis until he shall have shown that these backward driving powers seldom thwarted a Galileo, or that their attitude and the very atmosphere in which they lived and moved and had their being seldom discouraged the spirit of scientific investigation. The writer's unbroken silence on the workings of inquisitors and the censorship is fatal to his arguments. He has vindicated some churchmen, but not the Church.

"My Pets," by Miss Marshall Saunders (Philadelphia: Griffith & Rowland), is a series of twenty-eight stories of pet owls, rabbits, gallinules, robins, pigeons, canaries, and other small pets of fur and feathers, written for young people. There is much sentimentalism mixed with some good hints as to food and general care, but the book, as a whole, is merely a readable account of trivial happenings in aviary and cage. We criticise strongly the way in which birds are reared and cared for, only later to be given their freedom. When a bird is confined under such unnatural conditions as those of the average aviary, it is seldom capable of looking out for itself—finding food and avoiding enemies. It were far kinder to keep it a captive, or mercifully to chloroform it, than to give it freedom, with the probability of slow death from starvation.

The Third International Congress for the Care of the Demented (Kongress für Irrenpflege) will be held in Vienna, October 7 to 11. One of the subjects to be taken up is the proposed establishment of an International Institute to Study and Combat the Causes of Mental Disease.

Drama.

THEATRICAL BELL-WETHERS.

All art is imitation. The average American play, for instance, is art because it imitates some other play that has made a hit. Foreigners say that we are prejudiced against what is traditional and what is old. But however true this may be of our political methods, our social standards, and certain phases of our business morality, the charge will not hold against our native drama. Effete, immobile, drowsy Europe sends us our theatrical sensations from season to season. Pushing, adventurous, novelty-loving America goes on weaving plots after the manner of our grandfathers. Everybody assures the young author, poet, painter, or musician that the world wants something new. Your

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fortune is made if you "strike a fresh note" in fiction, or politics, or linen collars, or mining machinery—in any field except on the stage, where they tell you that the public is not quite up to anything that it hasn't already been up to for some years. The safest thing for a manager to produce is something like what the manager across the street produced last year. The other fellow's play dealt with love and business. Write me a play about business and love. And if the young dramatist should protest that he could not follow directions without turning out a play identical with the other fellow's, the manager would fall upon his neck and bless him.

We have no quarrel with imitation on the stage, or in any other branch of art, when the imitation is either frank or intelligent. We are now, for example, in a welter of Satanism. Salome and the Devil divide theatrical America between them. There are imitations of the imitations of the original dance of the daughter of Herodias; Satan, instead of walking up and down the earth seeking whom he may devour, merely waits at home till the "Standing Room Only" sign is put up. When the success of the advertising trick which gave New York its two popular infernal plays was assured, it was inevitable that in a short time the enterprising companies should be playing "Faust," singing "Faust" and "Mefistofele," and reviving every other play and opera that could be in any way connected with the Evil One, his views, or his permanent abode. Drama, opera, burlesque, vaudeville sketch, and moving-picture show unite to do Lucifer honor. For aught we know the villain in the tank-melodrama may now be represented as living on an exclusive diet of devilled crabs. But, after all, such managerial imitation makes no pretences to be anything else.

Moreover we have no quarrel with the kind of imitation that is less frank but is at least intelligent. If theatre managers are now in full hue and cry after plays that mingle business with love, they do the cause of good drama no harm. It is legitimate for the stage to seize on the dominant question of the day and turn it to use. And, in fact, if the playwright were in all sincerity to attack this subject of capital and labor combined with duty versus love, he might give us, in the course of time, something as near to real life as we have perhaps had on the stage. But because Charles Klein won fame and money with a play that showed a leader in finance in conflict with a young girl who works as his secretary but is in reality the daughter of his bitterest enemy, it is now the rule that all plays of American business life must show a struggle between a money king and his secretary who is the disguised daughter, sister, or wife of his bitterest enemy. This stupid mimicry goes much further. Because a play of domestic life showing only a half-dozen characters has achieved signal success, it follows that what the public wants is a play with as few characters as possible. Straight overboard go the "walking" ladies and gentlemen, the comic lover, the soubrette, the innocent, prattling children, the eccentric old man, and four adults, three adults—who knows but that the two-adult standard may be close upon us—walk through three long acts. Another play that takes the popular fancy happens to show the same setting throughout. Away go the much-advertised libraries with real books, gardens with real flowers, streets with real snow.

We are not concerned here with the question of an uplifted theatre as against a degraded and commercialized theatre. We only wonder why theatrical managers should be so wofully lacking in that appreciation of the original, which in every other calling is so necessary. After all, it is only the first and second imitations of a play like "The Lion and the Mouse" that pay. The third, fourth, fifth, and twelfth fail more and more ignominiously. But the sheeplike intelligence of the manager clings to the old path, until by the law of accident a new play that is really new secures a hearing. Immediately the flock goes off helter-skelter in the direction of the new bell.

A new writer of poetic drama is announced by Henry Holt & Co. in Prof. Martin Schutze of the University of Chicago. He has built up a play on the story of "Hero and Leander."

Carl Robert has published in his "Szenen aus Menanders Komödien" (Berlin: Weidmann'scher Verlag) a German rendering of the newly found fragments of this Greek dramatist.

"The Worth of a Woman," by David Graham Phillips (D. Appleton & Co.), was performed some time ago in the Madison Square Theatre, and attracted a certain amount of attention by the frankness with which it treated certain relations of the sexes. It is written with honest intent and is sound enough in some of its general reflections, but, as is generally the case with plays designed to prove some special thesis, pays so little attention to the actualities of life that it has not much force as a demonstration. Some of the characterization is vivid, but the tale as a whole is quite incredible.

In spite of its indisputable cleverness and originality the new comedy by Percy Mackaye, just produced in the Savoy Theatre, is, in some respects, disappointing, because, although it is plainly written with a definite and apparently serious intent, it reaches no absolute conclusion, but rather leaves the spectator in doubt concerning the moral. On its face it seems to argue that what is right is not always expedient, and that, in practical affairs, a good end may justify doubtful means. The piece is described as "a study in American comedy," and it is true that the greater part of it is composed in a light and humorous vein, but the climax, arising out of a question of principle, is distinctly tragic in tone; and the fact that in the final solution, the main issue, the very essence of the dramatic conflict, is shirked or avoided, suggests either infirmity of purpose or failure of logical perception. Briefly the plot is this: Michael Dean and his twin sister Mary are zealots for political reform on lines of the loftiest idealism. They are also a pair of precious young prigs. Their mother, a charming widow of forty-four, a merry-hearted, womanly creature, with a contempt for theories which she does not understand, and a firm belief in the power of tact and common sense, loves, tolerates, and laughs at both of them. Michael is running for office, but holds it disgraceful to subscribe to a campaign fund, and is especially bitter against the "boss," Arthur Cullen, who frankly intimates that if Dean does not pay up he will be counted out. Mrs. Dean declares herself the best politician of all, and bids her son leave his cause in her hands. Having discovered that Cullen has mistaken her for her own daughter, whom he wishes to marry, she flirts with him desperately, and practically pledges her hand to him, on condition that he will not interfere with her son's election. When Michael discovers her supposed alliance with Cullen he solemnly curses and discards her—a queer situation for light comedy—and is still further outraged when, after his victory at the polls, she informs him that she is "the people" and that if it had not been for her he would have been beaten. He vows again that he will never forgive her, but, conquered by her ridicule, throws himself into her arms and owns that she is right after all. Whether he realizes that he has been a fool, or that his mother's way is more effective than his, or that his theories are not practical, or that he has certain filial responsibilities, or comforts himself with the reflection that the trickery was not his, are points left open for debate. If the piece was meant to be amusing only, it was unwise to put any tragic emotion into it, and thus expose it to serious analysis. Regarded simply as light satire upon the extravagance of juvenile idealists, and the euphemisms with which professional grafters try to disguise their rascalities, it has many merits. It is fresh, humorous, fanciful, and, in spots, poetic. The part of the mother is delightfully drawn. Throughout the literary merits are conspicuous, but cannot distract attention from the dramatic weakness.

"A Gentleman from Mississippi," by Harrison Rhodes and Thomas A. Wise, which was produced in the Bijou Theatre on Tuesday evening, is, in its general nature and aim, a genuine contribution to American drama, although not remarkable for literary, inventive, or constructive quality. Considered as a satire upon political corruption at the national capital, it is not a very lucid, instructive, or credible work, the conception and development of the plot being neither ingenious nor plausible, but it is right in spirit, interesting in many of its details, and effective in its climax, which shows the triumph of simple and courageous honesty over organized fraud. Although much of the matter employed is

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rather cheap and imitative and many of the characters conventional, the piece undoubtedly has a realistic atmosphere and creates illusion when not subjected to deliberate analysis. Having a swift succession of incident, and being well supplied with quips, which, if they are often familiar, are at least amusing, and with political and topical allusions, it constitutes agreeable entertainment. The central figure of the simple Mississippi Senator, with his old-fashioned notions of private and public honor, is impersonated with genial and natural humor by Thomas A. Wise, who won a decided success. He was well supported, on the whole, and there can be little doubt that the piece will prove very popular, as, indeed, it deserves to be.

Miss Maxine Elliott's annual engagement in New York will begin at Daly's Theatre on October 5, when she will present a new play, entitled "Myself—Bettina," by Miss Rachel Crothers, author of "The Three of Us." It was in this play that Miss Elliott made an extended tour last season following the closing of her engagement at the Garrick Theatre. Miss Elliott has practically the same company that appeared with her in this play originally. The leading members are Julian L'Estrange, Eric Maturin, Grant Mitchell, Suzanne Perry, Lois Frances Clark, and Viola Fortesque.

Miss Maude Adams will open her new season about the middle of October. Her plays will be "Twelfth Night," "Quality Street," "L'Aiglon," and "What Every Woman Knows."

In consequence of the success of Jerome K. Jerome's "The Passing of the Third Floor Back," which promises to run for a long term at St. James's Theatre, London, Forbes Robertson has determined to produce Henry James's comedy, "The High Bid," at a series of matinées, with the same cast with which the piece was originally performed in Edinburgh last March.

About the middle of October Arthur Bourchier will produce, in Manchester, England, "The Outsider," the new comedy written by Mrs. B. M. Clarke and Capt. Robert Marshall. The hero, the son of a rich tailor, is an officer in a fashionable British regiment, and finds his pedigree a great obstacle in the way of his social success. In the end, however, he triumphs over all difficulties. Mr. Bourchier also has a play which Mrs. de la Pasture has made out of her own novel, "Deborah of Tod's."

Joseph Wheelock, an aged actor, died suddenly at the Highlands of Navesink, N. J., Monday morning. Although he never attained to particular distinction, he was an honored veteran of the American stage. He acquired his early training under the old stock company system, and was a thoroughly trustworthy and competent performer. He did some remarkably good work in "May Blossom" and other sensational dramas, in the Madison Square Theatre, under the management of A. M. Palmer. Of late years he had filled only secondary parts, but whatever he had to do was well done. He was a man of high personal character, and was much beloved in the profession.

The death of William Farren, which is announced from London, deprives the English stage of one of its brightest comedians. The grandson of the first and the son of the second William Farren, he inherited a large share of the histrionic ability for which the whole family was distinguished. In scenes of pure comedy he was admirable, but there was apt to be a touch of affectation in his pathos and of effort in his passion. In his youth, with other famous actors of his period, he passed through a varied experience, playing all manner of parts, developing his abilities, and acquiring ease and certainty of execution. Among his principal successes may be noted, Orlando, Charles Surface, Sir Thomas Clifford, Sir Peter Teazle, Sir Anthony Absolute, Young Wilding, Adam (in "As You Like It"), Lord Ogleby, and Sir Harcourt Courtley. He was in the eighty-third year of his age, and had been in retirement for many years.

Music.

The Rise of Music. By Joseph Goddard. New York: Imported by Charles Scribner's Sons. $2.25 net.

The Standard Concert Guide. By George P. Upton. Chicago: A. C. McClurg Co. $1.75.

The complete title of Mr. Goddard's book, "The Rise of Music: Being a Careful Inquiry into the Art from its Primitive Puttings Forth in Egypt and Assyria to its Triumphant Consummation in Modern Effect," has a quaintly archaic look which arouses the suspicion that the volume is a reprint of a work issued decades ago. That such is not the case is indicated by references to Elgar's oratorios and other modern products. At the same time, the author is singularly reticent regarding that "triumphant consummation in modern effect" of which he speaks in his title. Beethoven, Weber, Schubert, and Wagner are referred to briefly, but of Chopin, in whom pianoforte music was consummated; of Liszt, in whom the symphonic poem and programme music found their perfect development; of Verdi, in whom Italian opera reached its climax, no mention is made. It is with the rise of music and its mediæval aspects that the author chiefly concerns himself, and on this phase of history he has many interesting things to say, although we have not noted any evidence of original research. He dwells on the remarkable fact that so many vital departures should have been made accidentally or for some immediate purpose, and in total blindness of their great consequences. For instance: "who would have anticipated that the gambols of descant would have led to the threshold of harmony?" Four points which are particularly emphasized in these pages are the influence of the Church upon the joint development of harmony and notation; the importance of the great central development—the enweavement of the scales; the creative consequences of the clavier type of instrument; and the explanation of a new and perfect order of beauty resting upon our tempered system. Illustrations help to elucidate the text.

Mr. Upton begins where Mr. Goddard leaves off, being concerned entirely with modern music. As the title indicates, the book is not a history, but a guide to the true inwardness of such pieces as a concert-goer is likely to hear—standard symphonies, oratorios, cantatas, and symphonic poems. Though not a history, it is like a history in being largely a graveyard of works once in vogue. An appendix of six pages gives a list of the vocal and instrumental organizations "whose repertories are likely to contain the works described in this volume." We doubt, however, whether any of these organizations or their patrons are interested in forty or more of the compositions included—by Benedict, Bennett, Corder, Costa, Cowen, Gade, Macfarren, Leslie, Smart, and others. The present volume is a condensation and combination of the same author's "Standard Oratorios," "Standard Symphonies," and "Standard Cantatas." The condensation might have been safely carried farther, making a volume of 400 pages instead of 500. Time is inexorable; concert pieces and choral works fall like leaves in the forest, and lucky the composer who can see them for a time at least in autumn colors. That Mr. Upton's work is well done, readers of the *Nation* have been told more than once. There is no foolish "parsing" here, but only such information—sometimes supplemented by illustrations in musical type—as will aid the reader in appreciating the piece in question. He will be puzzled only by one strange thing. In the index reference is made to "Bürckner." In the table of contents and the body of the book this same gentleman is referred to as Brückner. His real name is Bruckner—Anton Bruckner. Not to close with a discord, let us finally call attention to a feature which doubles the value of this volume for reference purposes—an extra twenty-eight-page index of the principal arias and other numbers in the various works therein described.

The Leipzig publisher, Robert Torberg, has brought out under the title of "Aus den Klavierabenden von Eugen d'Albert" a collection of pieces as edited and played by that pianist. Attention has been called to the fact that, although the most authoritative Mozart player of the time, the veteran Carl Reinecke, expressly sanctions to a certain extent the modernizing of Mozart for the concert hall, d'Albert, a pupil of Liszt and ultra-modern in his tendencies, is surprisingly conservative in that matter.

An association for collecting popular songs and melodies in all of the provinces of the Austrian Empire has been organized in Innsbruck, and has secured some four thousand songs and melodies in the

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Tyrol and the Austrian Alps. The collection is to be published by a committee of which several university professors, notably Drs. Josef Eduard Wockernell and Michael Mayr, are leading members.

The Philadelphia Orchestra, under the direction of Carl Pohlig, will give twenty-two evening and twenty-two afternoon performances this season in that city. On the evening of Wednesday, February 3, the one hundredth anniversary of Mendelssohn's birth, and on Friday afternoon, February 5, the orchestra, in conjunction with the Ben Greet Players, will present "A Midsummer Night's Dream," with Mendelssohn's musical setting.

The Kneisel Quartette announces that its regular chamber music concerts will be given at Mendelssohn Hall on the following Tuesday evenings: November 17, December 15, January 12, February 9, March 9, and March 22. The list of assisting artists includes: Miss Katharine Goodson, Ernest Consolo, Ossip Gabrilowitsch, Courtlandt Palmer, and Ernest Schelling.

The Dresden, Germany, Philharmonic Orchestra of sixty-five musicians, under the leadership of Willy Olsen, will make a tour in America next year from April 12 to May 9. Among the soloists at the concerts will be Mme. Nordica, Charles Dalmores, and Albert Spalding.

Adele Verne, the English pianist, who will make her first general American tour the coming season, will be heard in New York at Carnegie Hall on October 17, in recital. About a week later she will play there with orchestra.

The veteran musical critic, Adolphe Jullien, has made his usual count of the number of representations of operas in the Paris repertory up to the end of August. Gounod's "Faust" and Meyerbeer's "Huguenots" are the only works which have reached their 1,000th representation. The former is not only ahead of all others, but continues advancing more rapidly—1,102 on August 31, 1908, with thirty-eight representations for the twelvemonth, to 1,054 with only eight new representations for the "Huguenots." Meyerbeer's "Prophète" was given four times, reaching a total of 574; and Gounod's "Roméo et Juliette" six times, with 258 as a total. Rossini is next in order, with five representations of his "Guillaume Tell"—a total of 863. To compare these figures with the Paris demand for Wagner's operas, it must be noticed that Rossini had a start of more than sixty years, as did also in varying measure Meyerbeer and then Gounod. "Lohengrin," with which Wagner broke into the Paris Opéra in 1891, under police protection against a popular demonstration, has had fourteen representations during the year, which brings the total up to 261. "Tristan et Iseult" was given eight times (total 45); "Valkyrie" nine times (total 177); "Tannhaeuser" eleven times (total 190). This gives Gounod forty-four for the year all told, and forty-two to Wagner. "Samson et Dalila" of Saint-Saëns was given twenty-seven times (total 265); but M. Jullien attributes this preference to the fact that it allows of an independent ballet. Massenet's latest opera, "Ariane," which started off with forty-nine representations for its first two years, had only ten last year; his much older "Thaïs" had still six representations, thanks to Miss Mary Garden. "Rigoletto" was given six times (total 166); "Aïda" five times (total 248)—which keeps Verdi on a level with Meyerbeer and Rossini. Of French composition again, Reyer's "Salammbô" was given eight times (total 149); his "Sigurd" three times (total 206); Paladilhe's "Patrie" four times (total seventy-six); and the new "Catalane" once (total nine). Rameau's "Hippolyte et Aricie," which had been given 120 times up to 1767—and never since—had a patriotic resurrection seven times during the year.

Art.

THE EXCAVATIONS AT ALESIA.

PARIS, September 12.

Three years ago archæologists were invited to an excursion to Mont Auxois, where a military explorer had identified the site of Cæsar's Alesia. Many were not convinced by the arable green fields which he pointed out as covering the ruins of the Roman colony. They saw nothing in the resemblance between "Alise," the immemorial place name of present-day France, and "Alesia" of Roman Gaul. The few trenches which had been dug showed at first sight little more than the remains of antiquity common to so many localities of this old land. This year an invitation was again sent out. Those who responded have seen a Gallo-Roman city revealed in its streets and houses and monuments. The excavations have illustrated the contemporary writings of Cæsar and the elder Pliny and thrown much light on the history of ancient pottery; and they promise rich materials for the study of the social life of Roman Gaul.

The ruins of the great theatre which have been uncovered show a façade 270 feet long, with outer and inner hemicycles. Behind the theatre is the substructure of a temple. Further to the east is one of those mysterious ruins which open a field to archæological investigation—three apses of different epochs. To the north are the best preserved and most striking monuments yet found—a vast quadrangle, with a façade having a double row of columns at different levels, and a building of many halls with a large full-centred arch for its portal. At the place of the forum, there still exist the bases of the columns which made up the colonnades of its northern and southern sides. On the sites of the private houses many separate rooms are found, apparently cellars. There are Gallo-Roman water-pipes; a bronze foundry; a bath hypocaust, with its subterranean furnace; and the remnants of huts of the native Gauls. In these ruins the varying value of the materials used, the diversity in art and workmanship, indicate three successive epochs in the Gallo-Roman city, from its chief splendor in the first century of our era to the decadence of the fourth.

In art objects and furniture of daily life the yield of these excavations is rich. There are remains in bronze and iron, and in pottery; and bas-reliefs and statues which must have been wrought on the spot, perhaps by native artists, since they are made of stone from the neighborhood. Notably among the bronze statuettes a bust of Silenus and a reclining Gaul have real artistic merit. The most curious find is unique in archæology. It is a wooden Pan-pipe found buried at the bottom of a well. This classic instrument of music was hitherto known only from descriptions and carvings. Alesia, in 1906, revealed this first real example.

Such results alone would suffice to show the importance of these excavations. They are carried on by the Société des Sciences historiques of Semuren-Auxois, the modern town, with the help of the French government and several learned societies. The latest historian of Rome, Guglielmo Ferrero, draws from his visit the conclusion that modern archæology should occupy itself with researches in Europe, as well as in Asia and Africa; and he points out the immense importance to history of Gallo-Roman remains, quite apart from any artistic value. According to him, it was the development of Gaul which secured the solidity and unity of the Roman Empire during the first two centuries of its existence; and the decomposition of the social system which had been formed in Gaul under Roman domination was the beginning of the crisis, in the third century, which was to end in the destruction of ancient civilization throughout the empire's European provinces. He has an instance ready to hand in a recent discovery made among these remains of Gallo-Roman pottery. J. Déchelette, the author of the authoritative manual of archæology, has found after long examination something which Ferrero regards as one of the most important discoveries in archæology for fifty years. He has proved that many apparently Greek vases found in the Imperial provinces, and even in Italy, were really manufactured in Gaul. There is Gallic pottery in the ashes of Pompeii. This agrees with the constant assertion of Pliny the elder that the products of various industries of Gaul were exported to other parts of the Empire. Pliny alone had not persuaded modern historians that Gaul, one century after the Roman conquest, had become an industrial country, so far as the expression can be applied to ancient times. Alesia bears witness beyond cavil.

S. D.

Grant Allen's "Evolution of Italian Art" will be issued soon by A. Wessels Company in an octavo volume with sixty-five illustrations.

Dent & Co. have arranged to publish a new edition of Crowe and Cavalcaselle's

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"History of Italian Painting," with notes by Edward Hutton. It will be in three volumes, with some 300 illustrations. The first volume appears this autumn.

A replica of Rodin's monument to Whistler to be erected in Chelsea, London, may be had for New York on the payment of $12,000. Already $9,000 has been secured, and an effort is making to complete the sum.

Signor Corrado Ricci, the director of the fine arts department in the ministry of education, has decided to begin the publication of a catalogue of the ancient and mediæval monuments in the different townships of Italy. The catalogue will be illustrated, and will furnish a complete list of the various monuments composing the artistic heritage of the country.

Albert-Pierre-René Maignan, historical painter, died in Paris, Tuesday, at the age of sixty-three. He had been a pupil of Noël and Luminais, received a medal of the first class at the Salon in 1876, and the cross of the Legion of Honor in 1883. Among his principal works are Barberousse aux pieds du pape, Attentat d'Anagni (in the Metropolitan Museum, New York), Dante rencontre Matelda, Naissance de la perle, and Hommage à Carpeaux.

The death is announced of the Parisian artist, Jacques Wagrez, at the age of sixty-two. His best-known works are Venetian scenes and Italian historical pictures. He also did much work as an illustrator.

Jules Joseph Dauban, for many years director of the École des Beaux-Arts and the Museum of Angers, has died at the age of eighty-five. His first great success as an artist was a series of pictures portraying the life of the Trappists. His chief historical painting is Madame Roland se rendant au Tribunal Révolutionnaire.

Finance.

FINANCIAL UPS AND DOWNS OF 1908.

When the recent violent collapse in the market was fairly under way, one began to hear on the Stock Exchange that "Amalgamated, Union Pacific, and Smelting are back at the July level"; that "St. Paul, Northern Pacific, and Great Northern are at the lowest since May," and so on. Such comparisons roused the rather interesting question what has been the actual swing of values on the Stock Exchange this year? The general impression has certainly been, not only that each successive advance has touched new heights, but that, in the market as a whole, there has been a great enhancement of values—even at the low level of last week Tuesday. This idea is quite erroneous. The fact is that, with a few exceptions, the prices last week were only slightly higher than the level reached in the January recovery. Some active stocks were 20 points or more above it; other standard shares were actually below; and a surprisingly large number showed no change of consequence. These are the figures for a dozen stocks which are fairly typical:

	Jan.	Feb.	Summer.	Sept.
	High.	Low.	High.	Low.
Union Pacific	128⅝	110½	168⅞	149⅝
St. Paul	117⅞	105¼	147⅜	127¼
Reading	111	92⅛	137⅜	120¾
Great Northern	125¾	113¾	140	125¼
United States Steel.	31¼	26½	48⅛	41⅛
Amalgamat. Copper.	53¾	45⅛	83⅝	68⅞
Missouri Pacific	47	28½	64½	50
New York Central..	103	92⅝	110¼	100¼
Amer. Smelting	79¼	55½	107	79
Pennsylvania	117⅞	109¼	126¾	119½
Del. & Hudson.....	168	141½	174⅞	160¼
Erie	17⅛	12½	31¼	27⅜

The break in prices after the Maine election of September 14 was so sharp as to cancel a very substantial gain between the middle of January and that date. The declines of 12 to 18 points in the most active stocks compare with such maximum declines, during the whole half-year of financial agony which marked the political contest of 1896, as 11 points in New York Central, 20 in Chicago, Milwaukee and St. Paul, 25 in Rock Island, and 29½ in Chicago, Burlington and Quincy. Those were all sound, dividend-paying stocks in 1896, and they led the market as Union Pacific, Southern Pacific, and Reading have led it this year; and the comparison shows that the six days' decline of last month was more than half as severe as the entire six months' decline in 1896. Nevertheless, it is not unfair to take those prices as a basis of inquiry as to the whole year's movement on the Stock Exchange.

The most obvious fact is that the rise, though substantial, has been considerably less than people have imagined. There have been several violent "booms" since January, but they have been temporary and in large part imaginary; the September readjustment separated the real from the unreal. This leads naturally to the question, whether or not the stock market has reflected industrial conditions. In most respects, it has. The "January rise" was the normal response to restored facilities of credit, which affected merchants and investors alike. Up to that month, neither investors nor merchants could obtain funds for their customary operations. Both had therefore virtually ceased doing business; but when, at the opening of January, money rates fell to normal, hoarded currency poured back into the market, and surplus bank reserves, within a few weeks, rose to the highest figure reported at that date in fourteen years, both the stock markets and the commercial markets were bound to be affected.

This January advance, then, had a sound and permanent basis. But the later movements have been of a different character. There was the excited "March advance," which was Wall Street's translation of the assurances, of which the newspapers were full, that conditions of 1906 were almost restored again, and that the expansion of trade would be continuous. Presently it turned out, however, that the buying on which those assurances were based was a purely temporary movement, induced by the long postponement even of necessary purchases, and discontinued as soon as those immediate needs were filled. Discovery of this fact led to a moderate relapse on the Stock Exchange in April, May, and June. Following that came the Prosperity League with its creed that business would boom again if we only believed it to be booming, the Wall Street midsummer testimony that the industrial "boom" had already arrived, and the market's testimony that politics need worry nobody. This was all pure illusion, and the extravagant rise in prices, built up on the basis of it, was misleading. Ordinary common sense soon taught that business will "boom" when consumers buy more goods, not when producers think more goods ought to be purchased. Assertions that the "boom" was actually "on" had to give way before official statements of production, trade and earnings, showing a business, at the summer's end, smaller by 25 to 50 per cent. than in 1907. As for politics, the stock market had forgotten, what trade circles did not forget, that the real misgiving and agitation of a Presidential canvass commonly begin a month or two before election.

To the September markets, in short, was reserved the function of testing the correctness of the Stock Exchange's assertions, predictions, and "discountings" of the eight months' period following January. Perhaps the above comparison of the September stock market prices with the high level of January will measure the actual movement of industrial recovery. Five weeks from now, we shall have a clearer notion of the part which politics has played, and of what is to be expected, in both finance and trade, with the electoral problem settled.

BOOKS OF THE WEEK.

Aiken, Walter H. Aiken's Music Course. American Book Co.

Anderson, Galusha. The Story of a Border City During the Civil War. Boston: Little, Brown. $1.50 net.

American Jewish Year Book. 1908-1909. Sunday Laws of the United States. Edited by Herbert Friedenwald. Philadelphia: Jewish Publication Society of America.

Aye, Olive. Freddie and Santa Claus in Circus Land.

Bacher, Otto H. With Whistler in Venice. Century Co.

Bacon, Edwin M. English Voyages of Adventure and Discovery: Retold from Hakluyt. Scribner.

Bancroft, George. Abraham Lincoln. A Tribute. Wessels. 60 cents, net.

Barbour, Ralph Henry. Harry's Island. Century Co. $1.50 net.

Bibliography of Child Study for the Year 1907. Worcester: Clark University Press.

Böhtlingk, Arthur. Bismarck und Shakespeare. Lemcke & Buechner.

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Bouvet, Marguerite. Clotilde. Chicago: A. C. McClurg.
Bumpus, T. Francis. The Cathedrals and Churches of Northern Italy. Boston: L. C. Page. $2.50.
Carlton, Frank Tracy. Education and Industrial Evolution. Macmillan. $1.25 net.
Castle, Agnes and Egerton. Wroth. Macmillan. $1.50.
Cena, Giovanni. The Forewarners. A Novel. Translated from the Italian by Olivia Agresti Rossetti. With a Preface by Mrs. Humphry Ward. Doubleday. $1.50.
Chilcott, Langdon S. Templar Tactics and Manual. Bangor: Thomas W. Burr Printing Co.
Church, Alfred J. The Æneid for Boys and Girls. Macmillan. $1.50.
Conrad, Joseph. The Point of Honor: A Military Tale. McClure. $1.25.
Cossio, Aluigi. Sulla Vita Nuova di Dante. G. E. Stechert. $2.10 net.
Cox, John Harrington. Literature in the Common Schools. Boston: Little, Brown.
Creel, George. Quatrains of Christ. Preface by Julian Hawthorne. San Francisco: Paul Elder. 75 cents net.
Davis, M. E. M. The Moons of Balbanca. Boston: Houghton, Mifflin. $1.00.
Dorland, W. A. Newman. The Age of Mental Virility: An Inquiry into the Records of Achievement of the World's Chief Workers and Thinkers. Century Co. $1.00 net.
Dunn, Jacob Piatt. True Indian Stories: With Glossary of Indiana Indian Names. Indianapolis: Sentinel Printing Co.
Escott-Inman, H. Wulnoth the Wanderer: A Story of King Alfred of England. Chicago: A. C. McClurg. $1.50.
Fordes Dramatische Werke. In Neudruck Herausgegeben von W. Bang. Louvain: A. Uystpruyst.
Gilbert, W. S. The Story of H. M. S. Pinafore. Illustrated by Alice B. Woodward. Macmillan.
Gray, Maxwell. The Suspicions of Mrs. Allonby. Appletons.
Harben, Will N. Gilbert Neal: A Novel. Harper. $1.50.
Harrison, Edith Ogden. The Flaming Sword. Chicago: A. C. McClurg. $1.25 net.
Harrison, Frederic. Realities and Ideals: Social, Political, Literary, and Artistic. Macmillan. $1.75 net.
Hoffmann, Mrs. Adolphe. Before Marriage: A Mother's Counsel to Her Son. Philadelphia: Vir Publishing Co. 35 cents net.
Holland, Clive. From the North Foreland to Penzance. Illustrated by Maurice Randall. Duffield. $3.50.
Hope. Ascott R. The World. Macmillan. $1.50 net.
Hope, Anthony. The Great Miss Driver. McClure.
Jackson, Gabrielle E. Wee Winkles at the Mountains. Harper. $1.25.
King, Georgiana Goddard. The Way of Perfect Love. Macmillan.
Kipling, Rudyard. The Light that Failed. Doubleday.
Lamb Shakespeare for the Young. Cymbeline. Duffield. 80 cents net.
Larson, Laurence Marcellus. A Financial and Administrative History of Milwaukee. Bulletin of the University of Wisconsin, Madison. 50 cts.
Lear, Edward. A Book of Limericks. Illustrated by the author. Boston: Little, Brown.
Le Blond, Mrs. Aubrey. Mountaineering in the Land of the Midnight Sun. Philadelphia: Lippincott.
Letters from a Workingman. By an American Mechanic. Fleming H. Revell. $1.00 net.
Lewisohn, Ludwig. The Broken Snare. B. W. Dodge & Co.
Macnaughton, S. The Expensive Miss Du Cane. Dutton. $1.50.
Martin, Helen R. The Revolt of Anne Royl. Century Co. $1.50.
Merrick, Leonard. Lynch's Daughter. McClure.
Mijatovich, Chedo. Servia and the Servians. Boston: L. C. Page.
Milligan, Robert H. The Jungle Folk of America. Fleming H. Revell. $1.50 net.
Mississippi Official and Statistical Register. By Dunbar Rowland, Director, Department of Archives and History. Nashville: Brandon Printing Co.
Monvel, Roger Boutet de. Beau Brummel and His Times: With a Chapter on Dress and the Dandies by Mary Craven. Philadelphia: Lippincott.
Moore, N. Hudson. Delaware: Dutch and English. Frederick A. Stokes Co. $1 net.
Murray, Clara. Story Book Friends. Boston: Little, Brown.
Music Course. By Eleanor Smith. 4 vols. American Book Co. $1.45.
Payson, William Farquhar. Barry Gordon. McClure.
Palaestra: Being the Primer of the Tusculan System of Learning Latin. In three parts. Philadelphia: Arcadius Avellanus, No. 1712 Spring Garden Street.
Pier, Arthur Stanwood. The New Boy. Boston: Houghton, Mifflin. $1.50.
Pilgrim Press Publications. Ten Leaflets. Boston.
Pollen, Mrs. John Hungerford. Seven Centuries of Lace: With Preface by Alan Cole. Macmillan. $9.00 net.
Raphael, John N. Pictures of Paris and Some Parisians. Macmillan. $1.50 net.
Rasmussen, Knud. The People of the Polar North: A Record. Compiled from the Danish Originals by G. Herring. Philadelphia: Lippincott.
Ray, Anna Chapin. Sidney at College. With Illustrations by Harriet Roosevelt Richards. Boston: Little, Brown.
Robbins, Sarah Stuart. Old Andover Days: Memories of a Puritan Childhood. Boston: Pilgrim Press.
Robinson, Charles Mulford. The Call of the City. San Francisco: Paul Elder. $1.25 net.
Ruhl, Arthur. The Other Americans: The Cities, The Countries, and Especially the People of South America. Scribner's. $2 net.
Schultz, Alfred P. Race or Mongrel. Boston: L. C. Page.
Selden Society. Select Cases Concerning the Law Merchant. Vol. I. Local Courts. Edited by Charles Gross. London: Bernard Quaritch.
Shakespeare. Old Spelling Edition. The Winter's Tale. Duffield.
Smith, Charles Sprague. Poems. Wessels.
Smith, E. Boyd. Santa Claus and All about Him. Frederick A. Stokes Co. $1 net.
Spangler, Martha. The Little Masquerader. Chicago: Laird & Lee.
Swett, Sophie. Princess Wisla. With Illustrations by Frank T. Merrill. Boston: Little, Brown.
Swinburne, Algernon Charles. The Age of Shakespeare. Harper. $2 net.
The Child's Rip Van Winkle: Adapted from Washington Irving. Frederick A. Stokes.
Thoreau, Henry D. Cape Cod. Illustrated by Clifton Johnson. Crowell. $2.00 net.
Van Dyke, Henry. Counsels by the Way. Crowell. $1.00 net.
Wesselhoeft, Lily F. Rover, the Farm Dog. Boston: Little, Brown. $1.25.
Westall, Laura M. A Common-Sense View of the Mind-Cure. Funk & Wagnalls. 75 cents net.
Wharton, Edith. The Hermit and the Wild Woman. Scribners.
Whidden, Capt. John D. Ocean Life in the Old Sailing Days: From Forecastle to Quarterdeck. Boston: Little, Brown. $1.50.
Wildenbruch, Ernst von. Neid. Edited by C. William Prettyman. Boston: D. C. Heath. 35 cents.
Wilmot-Buxton, E. M. Stories of Persian Heroes. Crowell. $1.50.
Wilson, Woodrow. The Free Life: A Baccalaureate Address. Crowell. 75 cents, net.
Wollstonecraft, Mary. Love Letters to Gilbert Imlay. With a Prefatory Memoir by Roger Ingpen. Philadelphia: Lippincott.

Ready This Week.

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By MARTIN SCHUTZE, of the University of Chicago. $1.25 net.

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